

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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JULY 4th, 11 a.m.—Is it the Will of "Our" Father to Heal Us?

" 3 p.m.—"Evil Spirit Messengers." How Shall We Know Them?

" 6.30 p.m.—Must one be Sick to Pass Out of His Robe of Flesh and Blood?

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" 3 p.m.—"Spirit Gifts" on the Market.

" 6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?

JULY 18th, 11 a.m.—No Change in Our Father's Laws.

" 3 p.m.—The "Curse" of the Trading in Gifts.

" 6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.

JULY 25th, 11 a.m.—The Power of the Spirit.

" 3 p.m.—Spirit, Soul and Body.

" 6.30 p.m.—What is Hell or Heaven? And Who Make Them, and How?

AUG. 1st, 11 a.m.—The Christ that Heals.

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NOTES BY THE WAY.

We have heard a clairvoyant describe the conflict of auras when two persons met who cordially disliked each other. The auric envelope, or psychic atmosphere which surrounds each individual, with its varied colours, must have been in the mind of the poetess (Amy Lowell), from whose verses in one of the American magazines we take the following stanzas:—

You hate me and I hate you,
And we are so polite, we two!

But whenever I see you I burst apart
And scatter the sky with my blazing heart.
It spits and sparkles in stars and balls,
Buds into roses and flares and falls.

Scarlet buttons, and pale green discs,
Silver spirals and asterisks,
Shoot and tremble in a mist
Peppered with mauve and amethyst.

And when you meet me you rend asunder
And go up in a flaming wonder
Of saffron cubes, and crimson moons,
And wheels all amaranths and maroons.

Golden lozenges and spades,
Arrows of malachites and jades.

Such fireworks we make, we two,
Because you hate me and I hate you.

The writer of the poem from which the above extracts are taken entitles it "Fireworks," and the title is apt enough. There are doubtless planes of perception on which some such flaming splendours of the soul become visible, if we are to judge by some of the descriptions of auric colours we have read. The poets are often ahead of their time in these descriptions, which appear to be fanciful, and are afterwards discovered to be cold facts. There is a poet who long ago said that the soul has an atmosphere just as a planet has. He had probably never heard of the aura; and surely the haloes and aureoles with which the old painters surrounded their saintly figures came of a dim perception of the reality now rendered imperfectly visible by Kilner's screens. We get some hint of the vastness of the realm of unseen phenomena by comparing the descriptions of seers who describe the colours with which all life, organic and inorganic, is tinged and surrounded. One of the finest accounts we know is that given by Andrew Jackson Davis when in the "superior condition" he beheld the interior side of Nature, and all its wondrous hues—a panorama of living colours. Such vastness and depth of

vision is given to few clairvoyants, but many are able to discern the tones and tints—each with its meaning—of the magnetic aura that surrounds each of us. Music, it is said, is the Key to the Universe, and in a lesser degree so is colour also. There is a deep significance in the description of an undeveloped spirit who was described by a seer as clothed in garments of inharmonious colours.

* * * * *

In our last issue we referred to the interview with Dr. R. F. Horton by Mr. Arthur Machen, an account of which appeared in the "Evening News" of the 17th ult. To the same journal of the 21st ult. Dr. Horton contributes an article entitled "Do Miracles Still Happen?" in the course of which he remarks that Huxley's dictum, "The age of miracles is past," is quite true, because the age has come in which we can recognise spiritual forces and presences which in former times seemed miraculous:—

Miracles do not happen; but the same things happen which once were called miracles, the same astonishing deliverances, the same unexpected and unexplained alteration in the accustomed order of things, the same appearances, visions, manifestations, the same sudden realisations of the forces behind Nature, of the personal agencies which are at work unseen, the same discovery that palpably across the scene of human life God passes.

Dr. Horton claims that we have reached the age of Spiritual Reality, and "have learned to recognise that God is always operative in the laws of Nature, in the facts of the world, in the evolution of history, in the direction of human events." We are certainly beginning to recognise it—the war has done much to purge the vision of humanity in this respect.

* * * * *

Dr. Horton refers to "facts of the Spirit—religious facts," but the facts of spiritual experience must stand in a different category from physical facts which are accepted as the outcome of general experience and can be confirmed by it. We have not yet arrived at the time when the two can be assimilated. Some experiences seem to hover between the two conditions, neither quite subjective nor altogether physical, and that is where the difficulty of proof on physical lines comes in. But, as Dr. Horton writes:—

When . . . soldiers, and officers, who were in the retreat from Mons, say that they saw a company of angels between them and the enemy, and that the horses of the German cavalry stampeded, and that thus our troops were saved from destruction, no thoroughly modern man is foolish enough to disbelieve the statement, or to pooh-pooh the experience as hallucination. The forlorn follower of a past dogma, materialistic or pseudo-scientific, may commit this solecism; but all people that are abreast of the time, and moulded by the best thought of the time, accept the testimony with an open mind, and venture to draw valuable conclusions from it.

As Dr. Hyslop has well observed, "Evidence depends altogether on the status of present beliefs in regard to any question." In short, when visions and other supra-physical events become part of the general experience the present need for evidence of the most cogent and clinching character will have passed away. At present the con-

scientific recorder of psychical experiences is bound to insist upon it, not so much for his own satisfaction as for that of those for whom he writes.

* * *

A correspondent calls our attention to the remarkable coincidence in connection with the death of Dickens, which occurred on June 9th, 1870. On June 9th, 1865, he was involved in the terrible accident on the South-Eastern Railway. He refers to it in the "Postscript" at the end of "Our Mutual Friend," in the concluding paragraph of which he writes:—

On Friday, the Ninth of June in the present year (1865), Mr. and Mrs. Boffin (in their manuscript dress of receiving Mr. and Mrs. Lammle at breakfast) were on the South-Eastern Railway with me in a terribly destructive accident. When I had done what I could to help others, I climbed back into my carriage—nearly turned over a viaduct and caught aslant upon the turn—to extricate the worthy couple. They were much soiled, but otherwise unhurt. . . . I remember with devout thankfulness that I can never be much nearer parting company with my readers for ever than I was then, until there shall be written against my life the two words with which I have this day closed this book: THE END.

There is a strange ring of prophecy about the words, for "the end" came for the great novelist on the same date five years later.

THE PSYCHIC TELEGRAPH.

Mr. David Wilson sends us the following note regarding his invention:—

In view of the many inquiries concerning the *modus operandi* of the New Wave Detector, it may be of interest to state that while I am not able to say anything in regard to the nature of the intelligence behind the communications received through the instrument, it appears to depend for its moving force on an extension of certain principles enunciated by the late Baron Reichenbach. In short, the Baron, while asserting much that I cannot as yet verify, has nevertheless paved the way for the reduction of psychic phenomena to a scientific basis.

Mr. Wilson closes with an allusion to "pseudo-scientific mysticism," which we omit, for between mysticism and the physical phenomena of Spiritualism there is a great gulf fixed. Psychic phenomena of the physical type relate to operations of mechanical law not yet brought within the purview of science. Mysticism is a state of the human spirit and can be neither scientific nor pseudo-scientific. It can be partially manifested in literary or artistic form, but we never expect to see its operations set out in a manual of science.

We gather that a few further communications have been received through the New Wave Detector, but, for the most part, these have been too fragmentary to be of any practical importance. In one instance, however, a portion of a message forwarded to the person to whom it was addressed—a distinguished scientist—appears to have conveyed something of a strikingly evidential nature, but we are not at present in a position to publish the details. And in regard to the polyglot message (referred to on page 248) in which occur the words, "Try to send Ivan Ivanovitch, Njinni (?)" a further communication makes it clear that the doubtful word should have been Nijni Novgorod. This confirms Mr. Wilson's contention that the sentence is part of the message proper and not, as "N. G. S." suggested, a remark not meant to be transmitted.

Mr. Wilson is, as already mentioned, leaving town shortly to pursue his experiments in quiet. He has promised to report progress, from time to time, and may also prepare an article dealing very fully with his invention.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

THE LAW OF TELEPATHY.

By W. H. EVANS.

The law of telepathy presupposes sympathetic relationships between different minds. That this is so is shown by the definition of the word, which is "the communication of impressions of a kind from one mind to another, independently of the recognised channels of sense." This communication of impressions is significant, and carries with it the implication that in some manner all humanity is linked up. That sympathetic relationships exist we are aware, and many facts go to show that such a thing as a totally independent man or woman does not exist. While admitting that telepathy is a fact, we must not suppose that the word explains anything. It does not, as eminent psychical researchers have pointed out. Telepathy is the name given to a certain phenomenon; but the *modus operandi* is not yet known.

A consideration of the phenomenon in the light of what Dr. A. J. Davis calls the "sympathetic state" might help us toward understanding something of the significance of telepathy. We must start, he tells us, with a clear idea of what we mean by the term mind.

The human mind is a beautiful combination of substantial and immortal principles; it is the organisation of essential realities—a unitary development of the most interior essences of all external forms and visible substances. Hence the mind is the most practical and actual agent in Nature; and everything in existence sustains to it a relationship more or less remote, or a sympathy of greater or lesser intensity and power.

Some may be disposed to question this generalisation, and to regard the human mind as a unit and not a combination. Be that as it may, what is important is that A. J. Davis had unique opportunities of studying Nature on the inner or subjective side, and a study of the third volume of the "Great Harmonia" will well repay anyone who cares to spend the time on its perusal.

When an impression is communicated from one mind to another by other than the ordinary means, how is such communication effected? It will help us, perhaps, if we regard all the senses as modifications of one, namely, touch. There must be contact before there can be cognition. The very word "impression" implies this. What is an impression but a dent made by pressure? A mental impression is a mark made by pressure of some kind. This may be crude, but it will help. Now, if contact of some kind is needed there must be some means of making it; some medium must exist whereby such impression can be conveyed and made. There must also be a sympathetic relationship between percipient and recipient before such communication can take place. That is to say, *rapprochement* must be established.

Now, it is a fact that there is a magnetic sphere surrounding everything in Nature, and also that there is a continual intercourse between the various magnetic spheres. In other words, the law of telepathy has its correspondence in every department of Nature, and the whole is linked up thereby. These magnetic communications exist between the highest and the lowest, by means of degrees of refinement and power, so that man can get into communion telepathically with Nature on all planes. All departments of external Nature are open to him who can induce in himself that sympathetic condition which will enable him to come into contact with those various departments, and thus cognise their relationships and the marvellous powers and knowledge they contain. Likewise the inner states of life and the celestial spheres are open to him who can induce the sympathetic condition which will enable him to approach those spheres. This is so because the wonderful essences of which the human mind is composed partake of all planes of life and being; hence man is related to all, and can get into contact with all.

This being so, space—which seems to be the difficulty which prevents some people from accepting the law of telepathy—presents no real difficulty. If we knew the method of ordinary communication we should probably know the method of telepathy. It is so often overlooked that psychic activities are at the root of all functioning. We do not know how the mind sends or receives impressions. Talk of nerve terminals, neurons, fibres, &c., does not help us. One cannot always get to under-

stand the mechanic by studying the machinery; consequently it is difficult for us to know how these things occur.

Even if we approach the subject from the subconscious side, we do not make any real advance. We know less about the processes of subconscious mentation than we do of the processes of ordinary mentation. We imagine a great deal about this underworld, and while we may consider that this is the usual channel through which the unseen gets into contact with us, we do not know how such contact is effected, and the inhabitants of that world seem to have a great difficulty in telling us. The work is slow and patience is needed.

The basis of knowledge is sensation, and sensation is caused by contact with Nature, which contact is conveyed through appropriate media. How are impressions conveyed from one mind to another when the usual media are not used? By sympathetic contact through a medium that is still appropriate. This entails the assumption that between minds there is a medium of communication which partakes of the qualities of mind itself. This etheric, or magnetic, medium pervades all Nature and wraps the whole in an atmosphere. As all are submerged in this atmosphere, all are really in contact. Thus the percipient, by thinking ardently of another, assumes the relationship of operator to subject. He induces a sympathetic condition, which puts him *en rapport* with, and gives him some measure of control over, the mind of the subject. For the present—in this respect at least—they cease to be two individuals and become one. Of course, in the case of one receiving an impression which has not been consciously sent we see the operation of the same law. The fact that all are submerged in this magnetic atmosphere implies an unconscious, as well as a conscious, telepathy. We are all in contact with one another, but are conscious of this only at rare intervals. Also the emanations of our minds are not sufficiently charged with the force necessary to carry out our behests.

It will be seen from this that telepathy implies much that goes to the root of many problems. The formulation of the theory of telepathy has not done what some seem to have hoped it would do. The theories of the subliminal consciousness, telepathy, &c., point to hidden powers which relate man to the inner side of life, and consequently imply a condition of life where these powers will be exercised normally by the individual. That being so, the Spiritualist whose philosophy goes deep enough will await the further investigation of these wonderful powers with eager anticipation, feeling that they will support his claims.

In the larger sense in which we have hinted at the telepathic power, we have some intimation of those wonderful inspirations which have enriched the world. The unity of Nature and the continuity of the various powers displayed throughout all planes will help us to an understanding of that law of inbreathing in its larger sense, so that for the mind to inbreathe thoughts of light, power and beauty will be as natural as the lungs to inhale air. This sympathetic contact with higher spheres, and the corresponding uplift ensuing therefrom, will enrich our minds and deepen our spiritual life. Not only so, we shall see the truth of human brotherhood in a new light. Our mental communications will not be confined to this world, but, rising higher and higher, contact realms of power which, translated into daily life and action, will go far to disperse the gloom and darkness generated by an over-emphasised mechanicalism.

Moreover, the explosive energy of the spirit is such that it refuses to be confined within any machine-made limits. You cannot fetter the soul for long, because it *will* rise and get fresh glimpses of better states. It will also respond telepathically to higher minds and powers, and by so doing seek to overturn all mechanism devised to limit its expression. Thus nation with nation must commune as much upon the spiritual as upon the material plane. There must be an interchange of spiritual energies and a vitalising of ideals. The result must eventually lead to a breaking up of class and national barriers. The law of telepathy is democratic in its operation. A thought flows from king to peasant without any regard to rank or title. And as we unfold and enter the larger consciousness of internationalism, we shall see that the truly spiritual state is one of real spiritual communion.

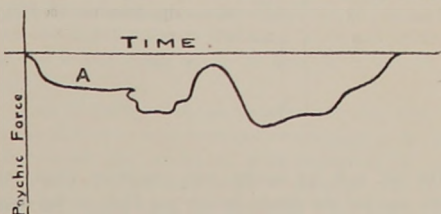
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

III.—NATURE OF PSYCHIC FORCE.

Psychic force, by which I mean the force which is transmitted through the psychoplasmic field and which, when acting on material bodies, causes them apparently to set at naught the forces of Gravity, Friction, &c., is remarkable for its generally unsteady or impulsive nature. This is experimentally evidenced on the graphs taken many years ago by Sir William Crookes.



The figure shows a rough reproduction of one such graph, in which the horizontal axis represents time, and the vertical axis psychic pulling force. It is readily seen how variable and liable to sudden change is the psychic force. Only on one small portion of the curve (A) is there anything like a constant pull extending over any appreciable time.

People who go often to séances become aware in many ways of the tendency to variation and unsteadiness of the force. I have reason to suppose that at physical manifestation circles the operators consider the producing of a uniform and steady force a somewhat difficult operation, and consequently they delight in showing that under satisfactory conditions they can really accomplish it.

A rap is the sound caused by vibration of a material body due to a sudden blow brought about by psychic force, and corresponds to a peak on the force-time curve.

The variation in intensity of psychic force and the endeavours made by the operators to obtain, for certain purposes, a non-impulsive effect may both be observed in the following levitation experiment.

Experiment 2.—The table measures on top 24in. by 17in.; height, 2ft. 7in.; weight, 13lb.; four legs.

Commencement of Levitation.—Table shakes, rises on two legs, drops and rises on the other two, drops and rises on one, falls back on two, jerks rapidly about and finally rises unevenly into the air, the end which is the lower being continually pushed upwards in order, apparently, to get the surface level. After a little time the jerking ceases and table remains level and stationary in the air at a height of about eighteen inches from floor.

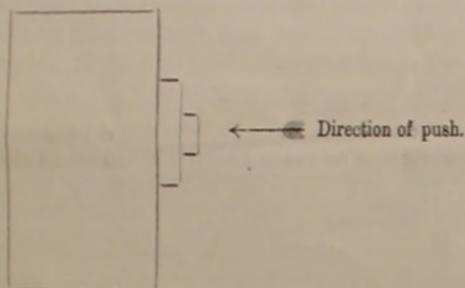
Duration of levitation.—four minutes, thirty seconds; during four minutes of which time the table remained almost immovable, as though frozen into the air, a result evidently desired by the operators as indicative of their ability to maintain steady magnitude and direction of the psychic force. At the end the table dropped suddenly, as though the sustaining force had been instantly removed.

The Psychic Pressure.—The table being stationary in the air with its surface approximately level, we may assume that the upward psychic force is applied uniformly. The weight of the table = 13lb.; area of surface of table = (24" × 17") = 408 sq. in.; therefore the psychic pressure = $13 \div 408 = .032$ lb. per sq. in., which is, of course, quite a small pressure. There is much reason to believe, however, that the force is not applied to the table uniformly, but at several points, this being evidenced by the upward jerks given at any corner required during the commencement of levitation.

Experiment 3.—This experiment was not arranged by me, but was given spontaneously by the operators. I had brought a wooden box about 4in. by 4in. on base and 8in. high, containing an electric bell and dry battery. The weight of this was 3 1/2 lb., and I placed it on the table near the edge. Suddenly levitation of the table unexpectedly began. Now, it is obvious that as the

table weighed 13lb., and the box 3'8lb., the centre of gravity of the two was some distance from the centre of the table. The operators, however, managed to keep the surface of table nearly level, and they accomplished this by strong upward jerks at any point required. This shows that the magnitude of the applied psychic force can be made to vary to suit various conditions. The uneven distribution of force did not seem to be congenial to the operators, however, as they tried to jerk the electric bell box over to the centre of the table, but failed.

Experiment 4.—The electric bell experiment.



The bell and dry battery were compactly fitted into a wooden box, and the contact button was fitted on the outside. The bell could only be rung by a force acting normally to button, for the wooden sleeve into which it fitted only allowed of in-and-out motion. The push was arranged at such a height from the bottom of box that the bell could not be rung by human finger without knocking the box over, when the latter was placed on a level surface such as the floor. I placed the box on the floor near medium into what I conjectured was the densest part of the psychoplasmic field. The box was shuffled about the floor for some time. Then the bell was rung for an instant. Afterwards it was more easily rung, and towards the end of the séance quite easily. The longest continuous ring was for sixty seconds. The box remained upright the whole time.

I was rather surprised that the operators evidently found some little difficulty at first in ringing the bell, but the reason was apparent when I went into quantities. I found by experiment that the mechanical force required to cause electric contact was 8lb. The area of the button was 246 sq. in., and (assuming uniform pressure) the psychic pressure is $8 \div 246 = 3.24$, say 3 1/4 lb. per square inch, which is greatly in excess of the uniform pressure required to cause levitation of the table.

Experiment 5.—This is due to the operators. The table, standing on the floor, is gently turned about two legs until it rests on its side on the floor. Then it is raised into the upright position again—but only with evident difficulty. The obvious shoves and pushes it receives in the effort to place it upright are very apparent. The accomplishment of this feat shows that a turning movement has been applied and hence that the direction of the psychic force is not in any way fixed with reference to the position of the medium. This is also evident in the case of the electric bell experiment. While the bell was being rung the push button was not facing the medium, but was opposite me, or nearly at right angles to the medium.

A few observations—they cannot be dignified by the name of experiments—will also help to illustrate and make clearer the points dealt with in regard to direction and magnitude.

(a) I held a small metal trumpet about a foot long firmly by the hand, with the free end pointing into the air at an angle of about 45°. I asked the operators to pull it. Nothing happened for some twenty seconds or so, then suddenly it was given a forward powerful jerk which almost snatched it from my grasp. Further trials gave similar results. The angular direction in which I held the trumpet seemed to make no difference.

(b) I have sat upon the table and had it moved about the floor with great ease against obviously large friction forces.

(c) The table has risen on two legs and I have then endeavoured to push the raised portion to the floor. In every case I found this to be impossible. By exerting all the muscular force of which I was capable, the raised end might be moved down an inch or so, but when through muscular exhaustion the pressure was relaxed, the table would rise again to its original height. It gave me the feeling that I was pushing against a cushion of compressed air.

(d) Sometimes the table would move of itself towards the edge of the circle, and I would be invited to lay hold of it and try to prevent its return to the centre. I found this also to be impossible. Some overwhelming force was evidently pulling in opposition—a force which this time appeared to be of the nature of a suction.

(e) The table resting quietly on the floor, its weight could be so increased that I (or for the matter of that anyone else) could not lift it; or its weight could be so reduced that it could be lifted with the little finger placed under it.

All this simply points to the facts that (1) the psychic force can be transmitted through the psychoplasmic field in any direction, irrespective of the position of medium and sitters; (2) the psychic force can be varied in magnitude (within limits) to suit the given conditions; (3) the psychic force can be applied either steadily (levitation of table) or impulsively (raps, &c.); (4) the operators have the impulsive type of the force best under control. In view of these facts and others I have not space to mention, I have been obliged to form a provisional theory of a mobile psychoplasmic nucleus within the circle, and I will refer to this in the next article.

THE AUTUMNAL GHOST.

A HAUNTING STORY FROM CANADA.

[The following narrative which reaches us from a Canadian lady is, we learn, well authenticated and has attracted favourable comment from Professor Hyslop.—Ed.]

We hear and read so much in these days of spiritual manifestations, that I have decided to make public some experiences with our own particular family ghost—a presuming and ill-natured fellow he seemed to be, with no more worthy object in his materialising than that of annoying those upon whom he chose to thrust his very unwelcome presence.

When the autumn days began to grow short and chill, our family used to love to gather round the cheerful open fire and discuss this disturber of our peace. I seem to see once more, as I write, the glowing coals with their jets of flame, which always seemed, in the twilight hour, to cast a spell over the otherwise unlit room with its many-coloured Turkey carpet and warm crimson furnishings.

Nearly half a century ago this unbidden and most unwelcome guest presumed to attach himself to the staff of our grandparents' well-appointed household, and disported himself on the premises according to his ghostly will and pleasure, going and coming as it suited him.

When the leaves fell, and the days grew short, this weird and uncanny personage would make his appearance. Not to every member of the family did he show himself, but to a select few, and our handsome and rather youthful grandmother was one of this chosen company. He seemed purposely to avoid the master of the house, and in so doing revealed a remarkable discrimination, for our grandfather—an aged English gentleman with extremely conservative ideas—would, we are sure, have felt considerable annoyance had he come into personal contact with this shadowy trespasser whom he was powerless to prosecute.

The old house at Woodlawn, where our grandparents lived, was built by a British naval officer, who was at one time stationed in this Canadian city. This gentleman was much beloved for his unostentatious kindness—his spare time and spare gold having been very generously given to assist the poor and sick of the place—and genuine sorrow was felt by all classes of the community when he was recalled. I may state that during the term of his occupancy no ghost troubled his cheery rooms.

The house was then let to the American Consul, a gentleman of ability, charming manners, and most kindly personality. He was welcomed in society circles, but unfortunately for his spirit's ultimate rest, he seemed careless about acknowledging the Deity in his daily life, and his character, we fear, was not above reproach.

Here he lived during his term as Consul, and here he died and from here he was buried. Now, as a rule, this is the last of us, but it was by no means the last of him.

The house was next occupied by another American family, who had crossed the border for the purpose of bettering their fortunes. It was not long, however, before they had to give up their lease, and it began to be rumoured throughout the city that the place was haunted. So extravagant were the reports circulated that the more serious-minded citizens treated the affair with a smile and a shrug of the shoulders.

That these people did see and hear sights and sounds that were altogether unexplainable, we were destined some years later to discover by a weird but rather interesting experience. Though many scoffed at the idea of "spooks" in connection with the house, it remained in disuse for quite a long time, the beautiful gardens going to waste and the windows being targets for the small boys of the neighbourhood with stone-throwing proclivities.

Our grandparents coming out from England about this time, and experiencing some difficulty in selecting a suitable residence, bought this property, and after a good sum of money had been expended on improvements, Woodlawn was pronounced to be a decided success.

Things went on smoothly during the summer, but when October arrived our grandmother, a strong-minded, comparatively young woman, was startled one evening on entering her bedroom to find beside her the distinct but shadowy form of a man. More indignant than alarmed, she struck the grey figure with considerable force. As her arm passed through the unsubstantial being, she experienced a most disagreeable shock. She was our father's step-mother, and some twenty-five years the junior of her husband—a woman of strong nerve, and a never-failing self-control. Though annoyed to find her privacy thus intruded upon, she did not mention the circumstance to our grandfather, not wishing to cloud in any way his enjoyment of his new home.

Sometimes this ghostly visitor would call during the afternoon, and entertain our grandmother with music—not like that of any earthly instrument, though it always suggested to her an Æolian harp. She would pause to listen to the unbidden musical guest, who most generously treated her to many exhibitions of his skill.

To one of her grandsons, and to a faithful and valued housemaid, whose rooms were on different floors of the house, he never showed himself in any form, but teased them with the most horrible sounds. At one time it would seem to them that huge trunks and boxes were being dragged up and down over the stairs, at another that paper bags were blown full of air, and then burst with a tremendous report in their faces. The poor young girl suffered most, and, though loth to leave our employ and a mistress to whom she was sincerely attached, had to return to her home with broken health as a result of the malevolence of this disagreeable intruder. The grandson, not being delicate, did not suffer to the same extent, but found it quite impossible to sleep in the spare bedroom, and had always, during his visits, to have a special bed prepared in another room on the same floor.

One night in the autumn following the ghost's first visit to our grandmother, she found herself, for no reason for which she could account, restless and unable to sleep. Surrounded by more than ordinary comfort, she began to chide herself for these, with her, unusual sensations, when suddenly she became aware of a row of blue-white lights on the opposite side of the room. They cast no reflection, and seemed to be protected from the air. As she watched them, they drew slowly near her, and when almost in contact with her face, an icy breath passed over her. For the first and only time during her many years of residence here, she felt a sensation of fear, though not sufficiently strong to cause her to waken her husband who was sleeping peacefully beside her.

In speaking of this phenomenon afterwards, she told us that she was impressed with the consciousness of an evil presence, and that these lights approached her with malevolent intent. It really seemed as if the spirit resented her first and rude reception of him. As she bade her midnight visitor in God's name depart she heard one of her grandchildren, who was a guest in the house at the time, crying outside her door. Fearful that the little girl had seen what she had just dismissed, she called her to her side, and taking her in her arms, soon soothed her to sleep. In questioning the child next morning as to what had disturbed

her during the night, she could not find out that the little girl had seen anything, but had been ill and troubled, for what reason she could not explain, though our grandmother felt confident that the same uncanny creature had molested the child, though she had seen no lights nor been conscious of his presence.

It seems strange that the cook, who shared a bedroom with this housemaid whom the ghost persecuted, never heard nor saw anything unnatural in the house during her long years of service there, nor did our grandfather, thanks to his plucky and self-controlled wife, who never allowed him to suspect the ghost's visits and bad behaviour till Woodlawn had passed into other hands.

Those, however, whom he elected to annoy found it quite impossible to escape his malevolence. We sometimes wonder if he still roams at large with a distressful effect on a proportion of those who come his way, or if he has at last attained to a state of rest, which must surely, sooner or later, lie in wait for every weary child of earth.

In an old graveyard of this Canadian city, long since closed, are two plots ever sacred to us, and ever trodden in the long ago with reverent feet. In the one many members of our mother's family sleep their last sleep; while in the other rests the little friend and companion of our childhood. Midway between these plots, but nearer the main entrance, lies the lonely grave of this American Consul, who is credited with being responsible for these irregularities. A stone with full inscription marks the spot, and a high iron railing surrounds and protects it, but we can still recall the feeling of wonder that used to steal over us when, in our merry childhood, we paused for a moment here. We could not then have put our thoughts on this weird subject into words, but Socrates aptly describes them when he says of his soul, "You may bury me if you can catch me."

L. C. G.

MR. MASKELYNE AND OCCULTISM.

In the course of an article in the "Weekly Dispatch" recalling some of his experiences during his career of fifty years as a public entertainer, Mr. J. N. Maskelyne, though claiming to have exposed "every Spiritualistic medium worth troubling about since the Davenportes," makes the following interesting statement:—

In spite of all the fraud and humbug of the medium it would not be true to say there is nothing in what is called the occult. There even seems to be something in astrology, and there is certainly a great deal in telepathy. The most remarkable case of it I recall in my experience occurred once in my boyhood, when I was nearly drowned. I saw my mother most vividly sitting at her needlework, and when I got back home she told me of the shock she had had and wanted at once to know if anything had happened to me. I do not think telepathy can be developed in the future, for the simple reason that you must have an empty brain to receive impressions. It occurs a great deal among animals and among savage races of men, but in the modern person the mind is too much occupied and too acute.

I have seen many wonderful cases of hypnotism, and I have also come across a good deal of fraud practised under its guise. It is actually possible for a person to bring another under such complete control as to be absolutely in his hands, and the subject, who is always highly nervous, may suffer very seriously through it. I know a case of one young man who was much used as a hypnotic subject and is now quite insane.

WILL CORRESPONDENTS kindly note that letters relating to advertisements, subscriptions to LIGHT, or orders for books should be addressed to the Manager and not to the Editor.

W. T. STEAD LIBRARY AND BUREAU.—On the afternoon of Tuesday last a gathering of the members and friends of this institution was held at the residence of Mr. and Mrs. James McKenzie, at Bayswater. Mrs. Mary Gordon delivered an address containing some valuable advice on the subject of mediumship, and afterwards gave a number of clairvoyant delineations, which although not all completely recognised showed a peculiarly close insight into the personal conditions of the persons to whom the descriptions were addressed. Miss Estelle Stead followed with some remarkable examples of her experience in connection with direct voice phenomena and its evidential value. A vote of thanks to Mr. (and Mrs. McKenzie for their hospitality and to Mrs. Mary Gordon for her address and clairvoyance was afterwards proposed and cordially adopted.

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THE SUNNY SIDE.

It is a doubtful wisdom that has not allied with it some element of gaiety. It is not for nothing that man is the only creature which can laugh. Faith and Hope are great things, but with the greatest, Charity, is bound up the secret of good-humour and good cheer. There are times when "motley is the only wear," and the gravest question is best answered with a jest.

There is a story of an old monk, a disciple of the blessed Francis of Assisi, to whom came certain students of theology with a problem as deep as the sea concerning predestination. The monk, Brother Giles, pondered the question for a while and then, taking his fiddle, began to play a tune and caper about to the music. That was the answer—and a very good one, too. Finding the atmosphere a trifle oppressive, Brother Giles had simply opened one of the windows in the House of Life, and let in a breath of that gaiety which Emerson tells us is "the bloom and glow of a perfect health."

The thinker who observed that the sense of humour is in essence a sense of proportion made a valuable contribution to the philosophy of life. We commend it to the serious attention of those who think that a knowledge of the meaning and mystery of life is to be acquired by the study of many books, some of them solemn to the point of stodginess. This is especially the case as regards what is known as Occultism. We may pursue some quests through avenues of gloom and horror, infested by fantastic shapes, but such quests invariably mean contact with the morbid side of things. They are best pursued in laboratories and the physician's study. We should seek the soul in labyrinths of light. Digging and delving, groping and anatomising are no part of the task.

In all quests—whether they relate to this world or the next—we should counsel deep sincerity rather than deep seriousness. It has been the downfall of many leaders of thought (and the confusion of their followers) that they took themselves too seriously. Life has its revenges in such cases. Into the solemn books and pompous treatises creeps in at last an element of the grotesque. It grows slowly, unperceived by the grave and reverend philosophers, until the world is presented with a system of thought so lopsided and ludicrous that the level-headed student finds it needless to refute its absurdities. They are best answered with a smile or a song. Confronted with any question arising out of them Brother Giles would at once call for his violin, in order to prove that life was still a

healthy and joyous thing in spite of some of its occult "philosophies."

We have been confronted at times with ponderous books on Mysticism. Well, no doubt that is a subject which on its historical side furnishes a vast amount of material for consideration and which calls for no little intellectual skill and experience in digesting it. But anyone who imagines that any such books are guides to the mystical state will be woefully disappointed; and yet there are those who, their humorous sense being in abeyance, have looked for the key to wonders and ecstasies between the covers of books whose solemn dulness should have warned them of the futility of the search.

Those who have studied life at first-hand know that all the keys to all the mysteries of life are to be found in life itself, and that all its finest experiences are imparted by the contagion of personal influence and impression rather than by any printed page. It was not the thesis on the church door but the spirit behind it that brought about the Reformation. Books can tell us "all about" things. They cannot tell us the things themselves. The great words of life are neither written nor spoken, and are veiled often in laughter and music. The lighthearted Mercury is always the favourite messenger of the gods, and he who seeks the wisdom of the Spirit among shades and sepulchres is at the furthest pole from his desires.

Surely those who have gained the knowledge that "there is no death" should of all men exhibit that spirit which, while suffering and sympathising, can yet smile through all, seeing the golden truth beyond all its veils of illusion and fantasy. It is a truth that needs no dressing-up in tinsel and frippery. It belongs to Nature and her primal sanities. Words cannot tarnish or dullness mar its infinite simplicity.

BISHOP WELLDON ON THE VISION OF MONS.

The Dean of Manchester—Bishop Welldon, a former headmaster of Eton—in an address at a memorial service at Manchester Cathedral on the 23rd ult., said we had read lately of angels appearing not only in the fateful crisis of the retreat from Mons, but in the fierce stress of battle at the Dardanelles. He continued:—

I do not ask you to believe such appearances without ample evidence, and the evidence for them is, it may be, unknown to you, as it is to me.

In the agony of warfare it is only too likely that men may see visions, not the less significant to them, perhaps, because they are spiritual and not objectively real.

But the world is so full of mystery, there are so many things in heaven and earth as yet undiscovered and undreamt of in any philosophy, that it would be as unscientific as it is irreligious to close the eyes and the heart against the possibility of angelic ministries at the critical hours of human life.

It may still happen, as in the story of Elisha, that if only our eyes could be opened we should see the mountain to be full of horses and chariots of fire round about the children of God.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, post free, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

Most of us pass through life so hurriedly that we fail to distinguish the faces in the crowd about us; and this is why we miss so often the one face that we have been looking for from the beginning.—A. E. WAITE.

THOUGHT AND THOUGHT-TRANSFERENCE.

EXPERIMENTS IN TELEPATHY.

BY HORACE LEAF.

When Sir W. F. Barrett, F.R.S., recently wrote, "All who have studied the subject must believe that telepathy is an unquestionable fact," he expressed an opinion that has long been held by equally eminent scientists, and many laymen who have inquired into the subject.

Thought is a pre-eminent attribute of mankind; it is one of the principal differences between man and the lower animals, but we are apt to lose the sense of its importance by confusing it with the forms in which it is manifested. Everything made by man is preceded by thought, no matter how humble or important it may be. When an artist paints, he merely transfers to the canvas a picture existing in his memory or arising from his imagination, and the clearness and value of the production depend upon the distinctness and nature of the thought. These are the chief differences between the clever and the mediocre worker, allowance being made for natural proclivities.

The most common means of expressing thought is language. As races improve in their capacity to think, they improve the facility and scope of their language; but at no time is language adequate to the demands imposed upon it. Among primitive races this is very conspicuous, and one word is frequently used to express many different things. The highest races have progressed beyond this, but even they are often compelled to adopt the same method. The fact is that, advantageous as language is to mankind, it is painfully restricted when compared with thought. If we could only transfer our thought direct, without the aid of language, how much improved our understanding and judgments would be! No ideal state is possible without this power, for then no wolf could masquerade in sheep's clothing, and complete order would replace the chaotic conditions which now exist in human relations.

Whatever may be the lot of humanity in the remote future in this respect, there are certainly strong reasons for believing that the faculty of thought-transference exists very widely, and sometimes in a remarkable degree. Sir William Crookes, Sir Oliver Lodge, Mr. F. W. H. Myers, Prof. Sidgwick and others have placed on record evidences which cannot be denied, if these gentlemen are to be credited as capable witnesses. The transferences have occurred under the most scientific conditions; and after full allowance has been made for coincidence, one conclusion alone remains, namely, that telepathy is a fact. Some idea of the methods adopted can be formed from the following remarks of Sir Oliver Lodge in reference to his own experiments (it should be stated that the eyes of the percipient were bandaged):—

I arranged the double object between Miss R—d and Miss E—, who happened to be sitting nearly facing one another, Miss R—d and Miss E— both acting as agents. The drawing was a square on one side of the paper and a cross on the other. Miss R—d looked at the side with the square on it, and Miss E—looked at the side with the cross. Neither knew what the other was looking at—nor did the percipient know anything unusual was being tried. There was no contact. Very soon Miss R— (percipient) said, "I see things moving about . . . I seem to see two things . . . I see first one up there and then one down there. . . I cannot see either distinctly!" "Well, anyhow, draw what you have seen!" She took off the bandage and drew first a square and then said, "Then there was the other thing as well. . . Afterwards they seemed to go into one!" and she drew a cross inside the square from corner to corner, adding afterwards, "I don't know what made me put it inside."

Anyone can make equally interesting experiments in telepathy, and the value of a layman's conclusions need not be in any way less than those of eminent scientists. I have witnessed absolutely successful results from the simple parlour game of "Mind-reading." One person is sent out of the room whilst the company select an article upon which to concentrate their thoughts. The person is re-admitted to the room, no word is spoken, the company silently willing the individual to find the article selected. If a number of people form an investigation

class and meet regularly at a stated time conviction is almost inevitable, for most individuals possess the faculty in some degree.

Some very curious facts are related in regard to telepathy. One is its promiscuity. Most people experience it at some time or other, and usually when least expected. The common saying, "Taking the words out of one's mouth," is a tacit acknowledgment of this. Unfortunately, the average individual is not scientifically inclined, and after a moment's curiosity or amusement, dismisses the affair as a mere coincidence. Some remarkable cases are treated in this way. If a fraction of them were carefully kept and investigated, important material would be in hand for the psychologist.

A class of which I was a member was formed for the investigation of thought-transference as the result of some really astounding successes obtained during a parlour game. None of the members were very impressionable, but some interesting results were obtained. Coincidence was soon proved inadequate to account for them. Far more failures occurred than successes, but the successes usually came in distinct sequences. Our tests were made into groups, such as colours, numbers, names, people, objects in the room, flowers and playing cards. One peculiarity was the susceptibility of various individuals to particular groups. One could more easily receive names, another numbers, another colours. It was quite amusing to notice how, when a subject was "in form" regarding one group, registering its members very successfully, he would completely fail when a different group was used. Then, again, individuals who were successful one week might fail entirely the next. The same fact applied to the whole class, which usually rose and fell together.

The absence or presence of a member sometimes greatly affected results, whether because of loss or addition to the thought power we could not decide, although successes were more frequent if the number of agents was increased.

It has been generally acknowledged that concrete ideas are more easily transmissible than abstract ideas. In view of this some very capable telepathists have, whenever possible, given some form to the thought. Thus, when transmitting the name Daisy, the flower of that name is thought of, a rose for the name Rose. There is, however, one drawback to this method: it does not extend far enough. In addition to forms, colours and names can be transferred, although simple forms, familiar names and common colours are best. This is probably due to the greater ease with which the mind can conjure them up and concentrate upon them; the percipient probably more easily receives them by precisely the same principle that we more easily comprehend, when talking to anyone, what we are already acquainted with.

Hypnotism has been known so greatly to increase susceptibility that even physical sensations have been transmitted from the hypnotiser to the subject. The operator's arm being pinched, the subject has localised nearly the same place in his own arm; sugar, citric acid and cayenne pepper put upon the operator's tongue have been accurately tasted by the hypnotised person.

It is difficult to say what influence distance has upon the transmission of thought. As early as the sixteenth century it was stated that great distances could be traversed. Quite recently some experimenters have been successful over several hundred miles. But while there are instances where the greatest distances have been bridged, success, on the other hand, frequently depends upon nearness, even contact, between experimenters. A foot or a yard makes all the difference, and in some instances where the percipient had been very successful, an intervening wall put an end to all success. In all probability this is due to suggestion on the percipient's part. Distance gives rise to the idea of difficulty and what is imagined occurs. Confidence certainly goes a long way to success on these occasions, for when experiments over great distances have been boldly made they have often been well rewarded.

Another curious feature is that slight and unintentional thoughts are sometimes transmitted, while the intended thought fails. The records of the Society for Psychical Research contain the following interesting example: The thought-object to be transmitted was a teapot cut out of silver paper. The percipient saw something like a silver duck. Upon sketching what she had seen, a very fair representation of the teapot was produced,

but she did not know what it was unless it was a duck. The mystery was solved by one of the agents explaining that he had been thinking how like a duck the original teapot was. In connection with the above-mentioned class, on one occasion the colour red was being transmitted by three operators. The percipient asked whether it was pink, as that colour was strongly in her mind. It so happened that although nothing had been said about the shade of red that should be thought of, one of the agents thought cardinal red, one bright red, and the other light red. The idea of the hue and not the name of the colour had been transmitted, for in this case the percipient appears to have seen nothing. Generally speaking, that is what happens, although in some instances the form or colour may be plainly seen. An examination of the many examples published will show that it is more often the idea or principle that is conveyed, otherwise the resemblance between the originals and the reproductions would be much closer. If, for example, a particular human head has been thought of, an entirely different one may be reproduced; or if certain curves are transmitted, differently formed curves may be represented by the percipient. The idea of head and curve, but not the forms, must therefore have been received.

Two kinds of mental states are essential for successful thought-transference. That of the percipient must be passive and that of the agent active. That is probably why females make better receivers than males, and that is also why good receivers are much rarer than good transmitters. Few people can attain a very passive state of mind, for we seldom give our minds rest except when we sleep; but most of us can think and concentrate well enough to make a more or less successful agent. Sir Oliver Lodge found that all those with whom he experimented were able to act as agents, but not all were percipients.

No completely satisfactory explanation of how thought is transmitted has yet been made. The usual crop of widely different explanations that are as a rule offered of the unusual and unknown has been forthcoming. The favourite theory is that the force made active in the mind by thinking affects some tenuous medium of the nature of ether, and may be received by another mind at the time in harmony. This is very vague, but such vagueness more or less pervades all the explanations offered.

It is surprising that greater interest has not been aroused in this subject. It is certainly of great philosophical importance. To what extent does thought act as an influence in environment? Does it act very frequently, and is it so subtle that it is seldom realised? There are cases of the highest scientific value proving that the thoughts of one person may influence another to do actions which he thinks he does of his own choice. If this occurs once, may it not occur an indefinite number of times; and if one mind can influence another, may not many minds do likewise? Telepathy is very capricious, and may show itself only once in a lifetime; but how many times has it not shown itself? The truth is that telepathy reveals that our thoughts are forces, and that, of course, throws upon us a great responsibility concerning them.

MR. S. E. PARKER, of 10, Blagrove-road, Notting-hill, writes us making an earnest appeal to friends of the movement in West London to assist the work in Notting-hill. Mr. Parker appeals also for literature for distribution.

THE INFLUENCE OF DAYLIGHT ON ELECTRICAL ENERGY.—From the annual report of the Smithsonian Institute, which we have just received, we take the following passage, which occurs in an article on "The Wireless Transmission of Energy." It has a direct bearing upon the circumstances under which Mr. Wilson's messages are obtained: "One curious fact which has been developed in the work of wireless signalling is that daylight, especially sunlight, is very detrimental to transmission as compared with the night. That is to say, if the wireless waves are to traverse the sea surface in sunshine, the chance of receiving them in sufficient force to produce signals at great distances is far less than when they are sent at night. It is probable that this difference is not due to any single cause—it may be the effect of a combination of causes. It is a notable fact, too, that this difference between the effectiveness of daylight transmission and night transmission is accentuated at the higher frequencies."

THE ORIGIN OF EVIL.

If I venture to say a few words under this head it is not with any idea of attempting to solve the cosmic problem; for I do not believe that it is possible even to state the problem correctly, much less to solve it; the factors are not within our mental purview. It would be as reasonable to try to measure the distances of the nearest fixed stars, or to state, in miles, the dimensions of the Universe, as to formulate exactly the problem of origins and explain the mystery of evil. The orbit of earth is not wide enough to afford a parallax for such measurements, and neither are our faculties adequate to the task of expressing and dealing with the far greater cosmic problem.

All I desire to do is to offer a few suggestions which may be acceptable and quieting to those who have found the discussion which has been proceeding in *LIGHT* disturbing and inconclusive.

The alternative set forth in the concluding sentence of the sincere and thoughtful article on this subject in the last issue of this journal has, of course, been before mankind for countless generations. St. Augustine tells us in his "Confessions" how his mind struggled with the same questions (Book VII, chap. v.). The alternative—God is either not omnipotent, or not good—seems to land us in an *impasse*. If the Source of all being is so limited in power as to be constrained to act contrary to His will, what is the force which is superior to the Source of creation and sets bounds to Divine power? Or, if we choose the other alternative and decide that the Source of being is not good and benevolent, whence comes the benevolence of human hearts? Why does mankind strive after an ideal, and thirst for righteousness? A stream cannot rise above its source.

One is obliged to suspect that the trite simplicity of the problem as presented by these two alternatives is due to the omission of essential and determining factors which are not stated because they are not perceived, and that, were these within our view, the whole problem would bear a different aspect. A simple illustration will make my meaning clear. A person who knows nothing of the complexity of matter might define it as substance which is opaque, impenetrable, and having weight; those who, taught by science, have learned that every atom of matter is constructed of electrons which move in orbits, and that no atom really touches another, who, in fact, have apprehended the complexity of matter, will recognise at once that the simpler formula is inadequate, that it is the more complex views of matter which best enable us to understand many facts of experience, otherwise wholly inexplicable. So it seems probable that wider knowledge of the factors which are involved in the problem of origins will so transform the problem itself as to obliterate the necessity for deciding between the two sharp alternatives under which it is often presented to us now; they will disappear in a larger synthesis—a synthesis which we cannot yet apprehend.

Professor William James in his "Varieties of Religious Experience" has said of certain mystical states:—

Looking back on my own experiences they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflicts make all our difficulties and troubles, were melted into unity. Not only do they, as contrasted species, belong to one and the same genus, but one of the species, the nobler and better one, is itself the genus and so soaks up and absorbs its opposite into itself. This is a dark saying, I know, when thus expressed in terms of logic, but I cannot wholly escape from its authority.

"He that is able to receive it let him receive it"; only those, perhaps, who have had a somewhat similar experience, even for a moment, will wholly endorse what he says, and will understand that he could not make his meaning clearer.

To say that we cannot state the problem correctly and therefore cannot solve it, is not to say that we have no right to reflect upon it. Reflect we must: it thrusts itself upon us. It is urgently important, however, that in our reflections we should never seek for logical consistency by ignoring experience, specially those inner experiences to which throughout the world's history earnest souls have been led by the spiritual faculties of conscience, intuition and worship. These must be taken into

account, and given full weight; ratiocination *alone* will lead to a blind alley.

The following quotation from the writings of Robert Louis Stevenson is appropriate to the matter we have been considering:—

If I, from my spy hole, looking with purblind eyes upon the least part of a fraction of the universe yet perceive in my own destiny some broken evidences of a plan, and some signals of an over-ruling Goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder that in so vast a scheme I seem to have been able to read however little, and that little was encouraging to faith?

H. A. DALLAS.

THE INTERPRETATION OF SYMBOLS.

By J. PAULET.

Many persons who have had dreams or visions in which symbolical pictures or figures are presented to them show an eager desire to find out the meaning. My experience is that it is usually impossible to interpret such symbols without some knowledge of the person to whom they are given, because they have for the most part a purely personal application. The same symbol may have one meaning to a particular individual and quite another to somebody else. It may relate in one case to some phase of the mental or spiritual life, and in another to something of a more material nature. In some cases I have known, the seer discovers that an attempt is being made to establish a code of communication so that he may be warned, advised, or encouraged. Temperaments vary so much that people have to be approached in different ways. One mind will receive a message by impression, taking no definite form in the consciousness, but impelling to, or repelling from, a certain course of action; another in whom the image-making faculty is active will receive it as a picture or symbol more or less clearly discerned. It may be that a bird is selected as a token of some approaching good news. At first the seer may be puzzled, but after a time he learns to connect the symbol and the event, and the figure being accepted and understood the bird is thereafter retained as a permanent allegorical figure. Sometimes in such cases the attention of the seer is directed at some particular moment to a real bird, the meaning being the same. In that case, of course, an impression is given, and the symbol chosen is in the external world. The fact that the appearance of a bird in peculiar circumstances is sometimes the precursor of the death of some friend of the seer—such cases are not uncommon—lends point to my previous observation that there can be no fixed rule about personal symbols—their meanings vary according to the circumstances of the person concerned.

In interpreting those symbolical life-pictures which are produced by drawing or painting mediums—"symbolical monograms" as they are called (the initials of the individual concerned occupying the centre of the picture), I have been struck by the fidelity with which they portray in allegory the life and character of the person delineated. I have had opportunities of comparing psychometrical and clairvoyant descriptions with the pictures, and have noted remarkable coincidences. As a general feature, I find that angles and right lines are prominent where the character described is of the rigid, formal type, while curves abound where the character is of the more generous and liberal type. Flowers, of course, denote spiritual qualities, and other symbols introduced into such pictures have all a more or less uniform meaning. Thus a wing shown over the monogram invariably stands for protective influence. Much the same applies to the colours whose meanings are always consistent, blue for the intellectual or mental side, pink for the affections.

I have observed, as a confirmation of the occult teaching concerning names, that the individual responds very much to the character of the name he bears, and that even his monogram conveys a certain clue to some side of his character. It may be objected that a bad man and a good one may bear the same names, and that consequently the monogram will correspond. The reply is that in some central qualities bad and good men may be very much alike. And none of those who have studied

the occult significance of names will have failed to observe the influence of the given name on the life, and the curious way in which, when it does not fit the person, his friends are led unconsciously to vary it by the use of a diminutive or otherwise, or its possessor may alter it himself. A name, in fact, is a symbol, and is generally changed when its significance is outgrown.

In interpreting symbolical monograms, I find that the monogram with its pictorial additions—flowers, leaves, tendrils, and other features—is the key to the soul. Its externals link me with the personality of the individual, and from the personality I get to the mind and thence to the spiritual aspects, from whence I look out on the life of the individual, working from centre to circumference. It is a great education in human nature, for I see how intrinsically good is the average life, however misrepresented, misunderstood, and misdirected by circumstances. And I see, too, that symbology covers a far wider field than is generally supposed, for every external circumstance of a man is in some way symbolical of the man himself.

A GENERATION AGO.

A REMARKABLE CASE OF SPIRIT IDENTITY.

LIGHT, of July 4th, 1885, contains a remarkable case in which facts communicated at a séance, and previously unknown to any of the sitters, were subsequently confirmed. The narrative first appeared in "Felix Farley's Bristol Journal" of October 10th, 1863, and was republished in the "Spiritual Magazine" of November.

It states that in that same year a young surgeon, the son of Dr. J. G. Davey, of Bristol (the doctor's name is not mentioned in the first account but is revealed in the second) died, after a short illness, while on his passage home from abroad. On reaching London the captain of the ship communicated with Dr. Davey and gave him an account of his son's death, handing him £22 which he said the latter had at the time of his demise; he also gave the doctor what he stated to be a copy of the ship's log, in which all the circumstances were regularly set out. Dr. Davey was so pleased with the captain's conduct that he made him a present of a gold pencil-case as a proof of his gratitude. A few months after this Dr. Davey, who had been quite a sceptic regarding Spiritualism, attended with his wife a séance in London, when a spirit rapped out through the table the name of the doctor's deceased son and stated that he had died from poison. Asked for some evidence of identity, the unseen visitor intimated the nature of the present which his father had given to the captain. The doctor asked if the poisoning was intentional and the spirit rapped out that it might or might not have been. He went on to say that he had left £70 when he died, whereas his father only got £22. Dr. Davey was so impressed with these revelations that he paid a visit to the wife of the captain of the vessel, who had remained in London, and from whom it was elicited that her husband had stated to her that he feared that the young man was poisoned, and that, instead of getting some peppermint with some castor-oil when he was ill, he got prussic acid. A copy of the log was obtained from the owners of the ship and the doctor found it differed most materially from that handed to him by the captain.

More than twenty years after the publication of the above account, viz., in October, 1884, a correspondent wrote to Dr. Davey and received a reply (which was printed in the issue of LIGHT under notice) in the main confirmatory of the narrative. The doctor said that at the séance referred to,

I learned from my deceased son that the report of his death, as it reached me from the captain, was untrue—that, in fact, his death was due to the steward of the ship, who gave him a quantity of the essence of bitter almonds in some castor oil instead of peppermint, for which he (my son) had asked. Of the money part of the question I never knew anything, but among my son's effects there were simply a few coppers, though there were good and valid reasons to suppose that he had some seventy pounds in his possession when he died. . . . The facts given by him in 1863 were all verified subsequently, to the evident sorrow and disgust of the captain, who, after a time, avoided me, and hurried himself to sea lest, as I believe,

he should be called to account for his false statements to the Secretary to the Board of Trade.

We have said that the letter above quoted is, "in the main, confirmatory" of the account in the "Bristol Journal." Of course, we do not lose sight of the fact that the doctor says that "of the money part of the question I never knew anything." Nevertheless, he explicitly states that the facts given by his son in 1863 were all verified subsequently.

THE DIRECT VOICE: ITS PROOFS AND PROBLEMS.

"R. B." (Godalming) writes:—

Having had many experiences of Direct Voice phenomena during the past three years with Mrs. Wriedt, and, to a less extent, with Mrs. Harris, I have met with similar difficulties to those described by "L. A. C.," though these have been far outweighed by the tests and proofs of identity with which they have been intermixed. A few remarks on these difficulties and their possible solution may not, therefore, be out of place. It is not necessary for me to take up space with details of sittings, as many of these have appeared in Admiral Moore's "The Voices" (pp. 349-364).

The difficulties may be enumerated as follows:—

1. The voices are not characteristic of the alleged communicators.
2. The locutions employed are uncharacteristic.
3. Names are not readily given.
4. Misstatements are made.
5. Incidents of former life are not remembered.

In considering these it must be remembered that we have no definite knowledge of how the voices are produced, or of what difficulties the spirit may have in clothing his ideas in his former earthly language; nor do we know the perspective in which he regards mundane things from his present position. We do know that his power to communicate varies widely with what are vaguely known as the "conditions," and we know to a small extent what are some of the causes favouring these or otherwise.

As regards (1) the *timbre* of the voice is seldom if ever that possessed by the communicator in his former life; it may, in favourable conditions, approach it, and in such conditions is generally recognisable as his. Particularly is this the case with the usual "controls." One nearly always recognises which of these is speaking and the same is the case with some of our friends who frequently communicate. On the other hand, the manner of speaking is much more constantly characteristic, though this also may fail when conditions are bad. (2) This sometimes appears as a difficulty in getting "le mot juste" and substituting some odd expression of more or less similar meaning. Occasionally it looks like a draft on the medium's store of language-ideas, but often quite the reverse. When languages unknown to the medium are spoken, and I have heard more than half a dozen such, the above possibility is excluded.

Sometimes it may be due to the spirit's altered point of view: more interest in people formerly thought unworthy of notice, more gratitude for trivial kindnesses and attentions. This latter seems frequent. (3) It is a common failing in earthly life to be unable to recall proper names—at all times the most difficult things to remember—if suddenly called on for them. Many people have experienced this when on the doorstep of a friend's house. There is also a difficulty in finding something to say when suddenly called on to "say something"—a difficulty not unknown to some of us. (4 and 5) We are not entitled to suppose that a discarnate spirit immediately enters on complete and perfect control of his memory, and while on the one hand he may often correct our faulty recollections, the reverse also, though apparently less often, happens.

Personally I have not experienced any instances of definite misstatement, and have avoided demands for tests, preferring to await such as came spontaneously, which have been numerous and forcible. In conclusion, I should like to refer those who are exercised over the difficult question of the proving of identity to Professor Hyslop's series of experiments recorded in S.P.R. "Proceedings," Part XLI, Vol. XVI, p. 537. They go to show how far removed from mathematical demonstration is the evidence sufficient to lead to a correct conclusion on this point.

"Bedford," whose name and address are given to us, but not for publication, wishes to testify to the satisfactory and convincing results of a séance which she attended with the Rev. Susanna Harris on the 11th ult.

Our correspondent writes:—

Mrs. Harris and I were strangers, never having met before. Within a few minutes of our sitting down there came a voice

which for years I had been longing to hear. It said, "I am Emma. I am so pleased to see you are wearing my brooch." We were able to talk to each other for some few minutes on matters of private interest. There was no mistaking her voice. Then came my mother, who asked me about a certain shawl. We used to joke about this when she was on earth. She told me the allusion to the shawl was to prove to me her identity. She also spoke of other family matters, leaving no doubt in my mind that it was really my mother who spoke.

Mrs. Harris then remarked, "There are two male spirits here. One was called Henry and the other Harry." (Harry, I learned, had his wife Jane with him.) These I at once recognised as my father and my eldest brother, both of whom have been in spirit life many years.

In all I heard eight direct voices, all representing members of my own family, and in no case was there any guessing. Each one greeted me and asked me questions which helped me to recognise the speaker.

Several of the medium's spirit friends spoke and made some very cheering remarks. One old friend, John King, reminded me of a séance we had as far back as thirty years ago at which he had materialised and spoke to me and others. I attribute the great success of this séance to the fact of my being the only sitter present beside the medium, and I can assure you it was a gratifying experience to me.

SIDELIGHTS.

Successful clairvoyant descriptions were given in the rooms of the Alliance on June 11th, 18th and 25th by Mrs. Cannock, and on June 15th and 22nd by Mrs. W. Paulet.

Mr. C. E. Benham writes: "Your note (p. 289) as to the need for visualising power before seeing is well illustrated by a fact narrated by Tyndall. He said that Faraday always insisted before an experiment was made that he should be told *what to look for* as an essential for the proper observance of the phenomena when it occurred."

The South London Spiritualist Mission, we learn, has adopted a very practical method of advertising their services (at Lausanne Hall) and promoting a knowledge of the movement for which they stand. Every week Mr. Daymond, of the Mission, places a copy of LIGHT on the reading table of three public libraries. In each case it is done with the consent of the librarian, and on every occasion elicits a courteous acknowledgment. We thank our Peckham friends for their friendly offices.

Mr. R. H. Tate, of Leeds, lately sent to an aeronautical journal the following sixteenth century proverb, which he states is well known in the North of France. In pointing out that only the last line remains to be fulfilled he expresses the hope that that fulfilment will be forthcoming next autumn:—

When man flies
Ten nations shall go to war;
They shall go out with the harvest
And return with the vintages.

JUST as we are on the point of going to press we have received from the Spiritualists' National Union, Ltd., 30, Glen Terrace, Clover Hill, Halifax, copies of their last two publications, viz., a reprint of Mr. Gambier Bolton's "Man, Woman, Know Thyself" (1d., post free 1½d.), and No. 15, "The Place of Spiritualism in Modern Thought," by W. P. Price-Heywood, and "Imagination," by Lewis Firth (2d., post free 2½d.). Both pamphlets will be on sale at the Union's Conference at Hull which opens to-day (Saturday).

ON PRAYER.—To pray it is not necessary that you put yourself into a posture of conscious supplication to the Deity. It is possible to live so that life shall be one long prayer. Passing through the course of our daily existence, one should try so to order one's life that it may be in perpetual harmony with the Divine purpose. For the act of conscious prayer has a twofold effect. The one is to set up the forces which tend to bring about the thing prayed for, provided it be for our soul's good. The other effect of prayer is to put the mind of the person praying into such a vibration that he is in perfect harmony with the Divine Mind. The God within is awakened into conscious life, and vibrates in harmony with the God without. The mind so attuned with the Infinite can clearly see the love and justice of the Divine purpose manifest upon earth, and can thus more readily aid the work to its fulfilment.—H.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Miracles of Prayer.

SIR,—The article on "The Miracles of Prayer" in *LIGHT* of June 12th (page 279) is so consoling in these troublous times that certain remarks in it jar one for this very reason. They occur in connection with the narrative of Stilling's experiences. We are told that on discovering that Stilling had no money to pay his lecture fees, his landlord exclaimed, "*God has sent me to help you,*" and handed him forty dollars; and that "Stilling threw himself on the floor and *thanked God.*" (The italics are my own.) Then follows this commentary:—

How difficult it is to suppose that God interested Himself especially in one of thousands of students, overlooking the others, equally poor and needy, and as earnest in their efforts! How easy to suppose that an angel friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way and furnished the means he imperatively needed."

But how much more difficult to suppose that the great "Over-Soul," the All-conscious, He who "fillet all things," as Paul expressed it, whose Presence Wordsworth felt and wrote of as

"Dwelling in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things,"

Whom Christ knew as "Our Father," without Whom not a sparrow should fall to the ground, that *He* should not interest Himself especially in one of those thousand students, while at the same time *not for one instant "overlooking the others."*

What though all prayers for special needs are not answered as obviously as Stilling's were (and if everyone asked as simply and noted the answer as faithfully as he did we should have a countless number of such instances—people are far too careless and reserved on such matters), must we therefore fall back on the tremendous assumption that God does not Himself answer these prayers, but leaves them to inferior beings to see to? This conception of the Divine Ruler really puts Him in a far lower position than that of a good earthly ruler.

No doubt the objection to Stilling's faith that God Himself answered the prayer rests chiefly on the idea that such answer implied partiality. And truly it would be better to think of God as not dealing with man at all; better even to cease to believe in Him than to believe in an unjust Being—one who makes favourites of some of His creatures.

Happily we are confined to no such alternative, and instead of it being more difficult to us in this age, when science has impressed upon us the great fact of universal law—as the ordered sequence of events depending on foregoing causes—it should be easier to conceive why some prayers for definite objects are answered, while others are not, without any such banishment of the Divine overrule.

Spiritualists in particular, from their own experience, should find this conception easy. Why are we constantly puzzled by the success of our neighbours in getting communications at séances—communications which to their astonishment and delight have afforded them unexpected proof of spirit nearness—while we, "equally poor and needy," and as earnest in our efforts, have often, after seeking night after night, gone empty away? Is our failure due to the indifference of our spirit friends, or have we not had to learn the stubborn fact that there are *conditions*, often mysterious and inexplicable, which affect the possibility of communications from the unseen, and that it is not all a question of moral desert? Yes, and very good for us has this same lesson been. It has trained us in patience, faith and hope. It has taught us what the old Scriptures call "Waiting upon God." What we lost in immediate satisfaction of our desires was made up to us by the gain of wider desires and richer satisfactions.

It was good, too, to know that there are "conditions," and that the world is not a juggler's show where things only *seem* to happen, but that everywhere God works by law and order.

In the case of Stilling's experience, I imagine that "conditions" were especially favourable to such "answers" as his spirit helpers were able to give him, but his prayers were not more heard by the great Father than those of any other earnest suppliant. Had the "conditions" not been favourable to their answer in that particular form, that great Father could—yes, and would—make it up to him amply in a way more entirely good for his spirit. This at least is the teaching of Christ, and His followers have proved its truth in their own experience, when prayers remained apparently unanswered, and the last explanation that they could resort to would be that their heavenly Father had resigned His immediate interest in them and sympathy with their needs—or that He did not exist.

The truer view is surely that we—men and angels—are all in school and that our great Head Master is also our Parent. The "angel friend" is but His other child and pupil learning, as we in the lowest form are doing, the lesson of sympathy and obedience. He will not break any of His rules even for the cries of the little boys who cannot yet understand their value, but spares no pains to train big and little, clever and backward, in the task which will become their highest privilege—that of helping one another; for "are they not all ministering spirits"? Yet not one of them can stir a finger or a thought in such work without using the conscious energy and outgoing sympathy of the Divine Source of his being.

They are ministering spirits "sent" forth to minister; they cannot go without the Sender.

I am a convinced Spiritualist, thank God, but I could be nothing of the sort if it implied the substitution of the dearest of "angel friends" for the All-loving, All-knowing Father in whom they and I "live and move and have our being."—Yours, &c.,

E. A. G. COLLES.

SIR,—In common, I have no doubt, with many others, I read with great interest the article under the above title. As to your editorial comments on the subject, I imagine that shyness in the matter of revealing matters of a personal and private character stands in the way of confessions of help received in answer to prayer. I myself know some remarkable cases of answered prayer where this objection applies. One could set out the examples in a general way, but they seem to call for such particulars in the matter of names and other details as are given in the cases cited by Hudson Tuttle. And in the case of *unanswered* prayers, it seems to me that want of faith often stands in the way. The place of faith as a real dynamic power in life has never had much chance to assert itself in an age when disbelief had become a mark of intelligence and acumen. Things are changing in that respect, and we may hope to hear more of the miracles of prayer in days to come.—Yours, &c.,

WALTER SCROPE.

June 28th, 1915.

The Visions at Mons.

SIR,—I cannot see why Mr. Rogers should think the words, "The angel of the Lord encampeth round about them that fear Him and delivereth them," should be understood to apply exclusively to deliverance from spiritual evil. Does God care nothing for our bodily welfare? If He provides for our physical wants and has furnished our bodies with marvellous organs for the supply of our needs, it is surely only reasonable to suppose that His ministering spirits fulfil His will in protecting our bodies as well as our spirits.

If Mr. Rogers believes that it was God's will that our army should not be utterly annihilated during the retreat from Mons, why does he think He would not employ angelic hosts in our defence? The "contingent of our (visible) Allies" which might have supported us was not available; had the French been able to send the troops required it might have been unnecessary that the encompassing hosts should manifestly appear for our defence. When ordinary methods are sufficient, the extra-ordinary are not used.

There are, however, so many cases in which lives have been protected and helped by manifestation from the spiritual sphere that it would be more difficult for some of us to doubt than to believe in the reality of such manifestations.

The story of the luminous cloud seen at Mons is only one among many experiences which suggest that as an angel smote the chain off the hands of St. Peter and brought him out of prison, so still Spenser's words are true:—

"How oft do they their silver bowers leave
To come to succour us who succour want?"

"They for us fight, they watch and duly ward,
And their bright squadrons round about us plant."

—Yours, &c.,

H. A. DALLAS.

Mr. Wake Cook and the Ethics of War.

SIR,—In his interesting paper on "Spiritualism and the Problems Raised by the War," Mr. E. Wake Cook suggests that in applying the teaching of Christ to the question of war, we should take that teaching as a whole, not only applying particular texts such as "Love your enemies." I quite agree, but what is the whole essence of His teaching? Surely it is *Love*! Did He not show by His life and death no less than by His words that He held love to be the fulfilling of the law?

Mr. E. Wake Cook seems to feel this himself, for further on in his paper he says, "A deeper understanding of the Divine Essence, Love, is needed." Now, how can one reconcile this with the maiming and killing inseparable from war?

It is quite true that we have "a formal religion and a practical religion," and that this leads to hypocrisy. I think it is quite time that we realised and admitted that Christ's teaching was universal brotherhood, and that we cannot have Christianity and War.

The oft-repeated quotation that Christ forcibly removed money-changers from the Temple would be funny if it were not on such a serious subject. If this is really held as a reason for killing thousands, I think we must consider most earnestly if we are not quoting solitary texts and ignoring the whole object of the teaching of Christ.

Mr. Cook speaks of the "pacifists" as being "largely responsible for this terrible war," but he gives no explanation or proof. Such things are often seen clearer from a distance, and I quote the editor of an American journal, "The Forum":—

Little by little, even the most reactionary are learning the futility of relying upon discarded formulae. The stupid assumption that preparation for war means immunity from war has been disproved as clearly as anyone outside a lunatic asylum can desire. What we must have, and will have, is *preparation for peace*.

—Yours, &c.,

MILDRED DUKE.

Little Haywood, Stafford.
June 23rd, 1915.

The Origin of the Soul.

SIR,—There appears to be the usual confusion of terms in this matter. The *soul* I have always understood to be the ethereal clothing of the spirit—the spiritual body—and I suppose the origin of that is no more nor less a mystery than the origin of the physical body. It is simply a question of difference in the grade of matter or substance. The origin of the *spirit* is quite another question. It belongs to the Absolute and must remain inscrutable. It is beyond time or space and without beginning or end. It looks out on the visible universe through each individual soul, seeming separate in each, but really part of what—for want of a more adequate term—we call the Noumenon, the Reality at the back of all phenomena. The recognition of one life in a diversity of grades from protoplasmic cell to man seems to solve the question as set forth by Mr. R. A. Bush, "N. G. S.," and other correspondents.—Yours, &c.,

LUMEN SEQUOR.

[Letters from "N. G. S." and others on this subject are unavoidably held over for want of space this week.—Ed.]

National Fund of Benevolence.

SIR,—In submitting my report for May, I beg to thank the friends who have done what they could for the old workers, and to appeal to those who have usually subscribed during the months of April and May, but have not done so this year, to remember that in view of the increased cost of living our worthy pioneers need their aid more than ever. I would ask them not to forget in the rush of extra work those who kept the flag flying for Spiritualism when that task was more difficult than it is to day. As will be seen, the income for May is very small: South Wales Union, £1 0s. 8d.; Lyceum Conference at Sheffield, 11s. 4d.; Mr. Richard Driver, Burnley, 2s. 6d. Total, £1 14s. 6d.—Yours, &c.,

(Mrs.) M. A. STAIR.

14, North-street, Keighley, Yorks.

SOCIETY WORK ON SUNDAY, JUNE 27th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Percy R. Street delivered a deeply interesting address, entitled "The Triumph of the Spirit," which was much appreciated. Mr. W. T. Cooper presided—77, New Oxford-street, W.C.—On the 21st ult. Mrs. Neville gave remarkably successful clairvoyant descriptions and helpful messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Trance addresses by Mr. E. W. Beard and Miss Violet Burton. Soloist, in the morning, Mr. E. Godley. For next week's services see front cover.—B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave a very powerful address in the morning on "The New Birth of the Soul," and in the evening answered written questions in a most interesting and efficient manner. For Sunday next see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Valuable address and clairvoyance by Mrs. Beaurepaire. Sunday next, at 7, Mr. Harry Fielder, on "The Light that Failed." Wednesday, at 7.30, Mrs. Mary Davies, clairvoyance.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, Mr. and Mrs. Roberts conducted the meeting; evening, Mrs. H. Bryceson gave an address and ably answered questions. Sunday next, 7 p.m., Mrs. Beaumont. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WOOLWICH AND PLUMSTEAD.—Mr. G. Tayler Gwinn gave an address and answered questions. June 23rd, address and clairvoyance by Mrs. Podmore. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance; 8.30, public circle. Wednesday, 7th, at 9, general meeting.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET*.—The President, Mr. Percy Scholey, gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., the President; at 7 p.m., Mr. George Prior. Services every Thursday at 8, address and clairvoyance.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD*.—Addresses and clairvoyant descriptions by Mrs. M. E. Orłowski. June 24th, address by Mr. Cowlam and clairvoyance by Mr. A. Moncur. Sunday next, Mr. A. V. Peters. 8th, Mrs. Orłowski. 11th, Mrs. Neville.—T. G. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. T. H. Lonsdale gave excellent addresses on "Healing." Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance; also Monday, 8 p.m. Public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—78, *WEST STREET, FIRST FLOOR (LATE WINDSOR HALL)*.—Mrs. Cannock gave good addresses on "Life's Mysteries" and "The Great War as told by St. John in the Revelation." Both were followed by clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Curry. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public meeting.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD*.—Mrs. Mary Clempson gave an address and clairvoyant descriptions. Sunday next, 11.15 a.m., questions answered; 7 p.m., Mrs. Brownjohn, address and clairvoyance. Friday, at 8, public meeting. July 11th, Anniversary Tea at 4.45, tickets 6d. Evening speaker, Mr. Symons.—F. K.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Neville gave a trance address on "Spirit Influence," and followed with descriptions, to a crowded audience. Sunday next, 3 p.m., Lyceum; 7, address by Mr. Dale. 11th, Mrs. Maunder. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

ANERLEY, S.E.—4, WHEATHILL-ROAD.—Mr. W. Love's trance address on "Death and Spirit Life" was most interesting and instructive. Address and circle every Sunday evening at 7. One minute from tram.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Boddington gave an interesting address and answered questions; evening, address by Mr. G. T. Brown and clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Miss Graeter, "Life after Death and Eternal Life"; 6.30 p.m., Mrs. Nesta Aldridge, "Personal Psychic Experiences."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, conducted by Mr. Ashley; evening, address on "How Long?" and successful clairvoyance, by Mrs. Miles Ord. Miss Greenman also sang a beautiful solo. After-circle. Sunday next, 7 p.m., Mr. and Mrs. Lund, address and clairvoyance. Saturday, 8.15 p.m., Mr. Goodwin, on "The Power of Thought." Discussion. Thursdays, at 8.30 p.m., clairvoyance.—P. S.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss F. M. M. Russell, F.T.S., having cancelled her engagement through illness, Mr. H. E. Staddon, F.T.S., answered questions on "Life's Problems." On the 22nd ult. Mrs. A. Jamrach gave an address on "The Meaning of Death and the Resurrection" and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. E. Staddon, F.T.S., on the "Lord's Prayer." Tuesday, at 8 p.m., Mrs. E. Peeling. 11th, Mrs. A. Henry.—C. E. S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. A. Jamrach gave an interesting address, "The Meaning of Death and Resurrection," which was much appreciated. She afterwards ably answered questions by the audience. Owing to sale of premises this was our final service at the above address. Sunday next, at Earlham Hall, Earlham Grove, Forest Gate, at 7, Miss Violet Burton. Members and friends kindly note change of address.—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum, conducted by Mr. Tae; evening, Mrs. Greenwood's control delivered an address on "Open the Door for the Children," and "named" the infant son of Mr. W. Bailey. 24th, Mrs. Hayward and Messrs. Wilbraham and Dewar gave short addresses, and Mrs. Hayward clairvoyance. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Mr. and Mrs. Connor. 8th, Mrs. Hayward. 11th, Mr. Trinder. 18th, Miss Woodhouse.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "The Misapprehension of the Occult; a Study in the Religion of the Mormons"; afternoon, bright Lyceum service; evening, address by Mr. Harold J. Carpenter on "Guides: their Spiritual Influence." Anthem by choir. June 23rd, Mrs. E. Webster on "Spiritual Development," and descriptions. Sunday next, 11.15 a.m., Rev. D. F. Stewart, M.A., on "Is Every Man my Brother?" 3 p.m., Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. Jamrach. 11th, Mrs. Cannock.—J. F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Afternoon and evening, addresses and clairvoyance by Mrs. Christie (Torquay).

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish; spiritual vision by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies held a Flower Séance. The hall was crowded.—N. D.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce gave explanatory Bible readings and addresses, which were much appreciated. Miss Lily Terry sang a solo.—J. McF.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake; also on the 24th ult.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Good clairvoyance by Miss N. G. Coleman, of Birmingham. Other usual meetings.—W. G.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "Spirit Influence: Its Bearing on Everyday Life." Recognised clairvoyant descriptions and messages by Mrs. Thistleton.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning service conducted by Mr. S. Pulman; evening, address and clairvoyant descriptions by Mrs. L. Harvey.—P.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mrs. Boddington gave addresses on "Unity of Spirit" and "The Larger Hope," followed by clairvoyant descriptions, all recognised. 21st ult., clairvoyant descriptions by Miss Mason.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. H. Lennard spoke at both services. Morning subject, "Hamlet"; evening, "Inspiration and Poetry"; clairvoyance by Mr. Atkinson.—T. A.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address on "Spiritual Gifts," by Alderman D. J. Davis. 21st ult., ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 23rd ult., address on "Has Christianity Failed?" also clairvoyance and messages by Mrs. Alice Jamrach.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Gordon spoke on "Some Problems," and gave convincing clairvoyant descriptions.—M. W.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Tilby conducted healing service in the morning and spoke in the evening on "Spiritual Gifts." 24th, address and clairvoyance by Mrs. Spicer.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Symons gave well-appreciated addresses, "The Ministry of Song" and "Spiritualism: The Science of Life." Good clairvoyance by Mr. Rundle at both services.—C. A. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, healing service conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, trance address, "The Deeper Life," and readings by Mr. A. H. Sarfas. The delightful song, "Aberystwyth" by the choir.—S. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Flower Service conducted by Mr. Clavis; addresses by Mr. Johns and Mrs. Dennis. Clairvoyance by Mrs. Short. Soloist, Mrs. Bateman. Special singing by the choir. Collection for Belgian Fund.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Flower Service conducted by Miss F. Waghorn, who addressed her auditors on "Flowers" and "The Reapers and the Flowers." Psychic readings by Mesdames Scholes and Charnley and Miss Waghorn. Special music by Mrs. Beardsworth; decorations carried out under the direction of Mesdames Scholes and Charnley. Mr. W. P. Price-Heywood presided.—E. B.

NOTICE OF CHANGE OF ADDRESS.—In consequence of the sale of the premises the Executive of the East London Spiritualists' Association hereby give notice that their tenancy at the Workmen's Hall, Stratford, ceased on June 30th, 1915, and from that date they will hold their Sunday evening and week-night services at Earlham Hall, Earlham-grove, Forest Gate, E.

SPIRITUALISTS' NATIONAL UNION.—Mr. Hanson G. Hey, secretary of the Union, writes us that at a meeting of the Executive Committee held on the 19th ult. in Manchester, he was instructed to forward to LIGHT for publication the following resolution: "That this Council records its emphatic protest against the irregular use of the Union's registered title on an unofficial document, such use being calculated to mislead the members of the Union, and that a copy of this resolution be forwarded to Mr. A. G. Newton."

NEW PUBLICATIONS RECEIVED.

"Why are we Here?" By ERVIN A. RICE. Cloth. Price not given. P. F. Pettibone & Co., Chicago.

"Some Aspects of Mysticism in Islam." By the REV. F. LAM-PLUGH. Paper cover, 6d. net. J. M. Watkins, 21, Cecil-court, W.C.

"When We Speak with the Dead." By ESTELLE W. STEAD. Paper cover, 3d. Stead's Publishing House, Bank Buildings, Kingsway, W.C.

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Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

Section XX.—More evidence of identity of spirits communicating—Perplexity caused by a name, written psychographically, being wrongly spelt: explanation—The writer's disturbed and anxious state reacting on the communications—Doubt and its effects—No use to maintain a dogmatic attitude against facts—The trustful spirit—Advice as to the future—Withdrawal of further communication.

Section XXI.—The writer's condition, a personal explanation—The reply: reiterated advice to ponder on the past and seek seclusion—Final address by IMPERATOR, retrospective, and closing for the time the argument: October 4th, 1873.

Section XXII.—IMPERATOR'S despairing view of his work—A striking case of identity—Personal explanation of the writer.

Section XXIII.—Progressive Revelation—The chain of spiritual influence from Melchizedek, through Moses, Elijah, to the Mount of Transfiguration, and the Apocalyptic Vision—The Pentateuch—Abraham not on the highest plane—Translations of Enoch and Elijah—Legendary Beliefs in the Sacred Records to be carefully discriminated.

Section XXIV.—The intervening period between the records of the Old and New Testaments—A period of darkness and desolation, the night succeeding a day of revelation—The internal craving for advanced truth corresponds to external revelation—Points to be considered in the records of the Old Testament of the life of Christ for the writer's own instruction—A glimpse of the method of guidance exercised over him.

Section XXV.—Pursuing his studies on the lines indicated the writer found evidence of the work of various hands in the Mosaic Records—A message thereupon, and a dissertation on the danger of quoting isolated texts, and relying on the plenary inspiration of a translation—The compilation in Ezra's day—The Elohistic and Jehovistic legends—The Canon of the Old Testament, how settled—Daniel, a great seer—The progressive idea of God in the Bible developed and elucidated.

Section XXVI.—Changes in the communications—A retrospect marking the close of another phase in the writer's relations to his Teachers—The writer's mental state, and the various phenomena that were presented, bearing on the attempts to lift him into a more passive condition—Music—Autographs of two celebrated composers authenticating a communication.

Section XXVII. India as the cradle of races and religions—A communication from PRUDENS—The man crushed by a steam-roller who communicated immediately after death (*vide* Spirit-Identity, app. iii., p. 103): explanations.

Section XXVIII.—A communication in hieroglyphics by an old Egyptian—Particulars about Egyptian theology, and its relation to Judaism—The prophet of Ra, at On, who lived 1630 B.C.—The religion of daily life as exemplified in Egypt—The Trinity—India and Egypt—Progress in religious knowledge not necessarily connected with any special belief—General judgment—The fulness of spirit.

Section XXIX.—Danger of deception by personating spirits—A case in point, and an emphatic warning on the subject—The adversaries—Obsessing spirits—The earth-bound and undeveloped—Temptation by them—The danger from these to those on whom they are able to fasten most real and terrible—Civilisation and its results—Christianity as in England—Missionaries to the heathen—Our great cities, foul, weltering masses of vice and cruelty—The atmosphere of them intolerable to spirit—The other side not dwelt on now, but conspicuous exceptions admitted—These causes hamper the good, and swell the army of the adversaries, one of whose ready devices is to personate truthful spirits, and so to introduce doubt and fraud—The phenomenal illusory—The spiritual real—Higher revelations wait for those who can hear—How to know a personating spirit—The subject to be approached with care, whereas it is recklessly and idly meddled with—Frolicsome spirits, not evil, but sportive, foolish, with no sense of responsibility—Avoid the personal element as far as possible.

Section XXX.—Easter Day Teaching (1874, 1875, 1876, 1877). Specimens of various teachings given on anniversaries to which spirits always seem to pay great regard.

Section XXXI.—A photograph at Hudson's, and a communication thereupon—Suicide and its consequences—The story of a wasted life, selfish and useless—A stagnant life breeds corruption—Experiences of the Spirit when the cord of earth-life was severed—Remorse the road to progress—Work the means of progression—Help from Spirit-ministers—The fire of purification—Selfishness and sin bring misery and remorse—And thus sore judgment—No paraphernalia of assize—Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation—The threefold life of meditation and prayer: worship and adoration: conflict—Accountability.

Section XXXII.—It is necessary that afflictions come—A period of conflict is a period of progress—Revelation overlaid bit by bit—Then comes the question, What is Truth!—The answer in a new revelation—Esoteric at first, then adapted to general needs—All cannot know truth in the same degree—Truth is many-sided—The purest truth must not be proclaimed on the house-top, or it becomes vulgarised—The pursuit of Truth for its own sake the noblest end of life—Having passed the Exoteric, it is well to dwell on the Esoteric—Loving Truth as a Deity, following it careless whither it may lead.

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NOTES BY THE WAY.

It is necessary at times to utter a word of caution to those who, being new to our subject, find cause for perplexity in the statements made in some of the books they consult. The literature of our movement, as of other progressive causes, is highly democratic. There is no board, council or synod to decide what is or is not canonical, what shall be read and what placed on an *index expurgatorius*. The readers are left to form their own judgments, and to accept or reject at discretion. It is excellent training in mental discrimination, but it may at times be a little severe. We think, for example, of some of the crude, undigested statements about life in the next sphere put forth dogmatically and without a hint that they have no more authority than that of the writer of them—which may be very doubtful authority indeed. Some of these statements may be true in essence, but they are put so baldly as sometimes to appear grotesque and forbidding. This lack of a due sense of proportion or the fitness of things is a very old complaint and far from being peculiar to the makers of books on psychic themes. Who of the older folk amongst us can forget the dreadful little books by devout writers which we read in our young days, and which described with pious enthusiasm a heaven so unnatural and repellent to any healthy mind that we read them with fear and dislike.

* * * *

There was no one in those days to tell us that while there actually was a heaven, it was not such an unwholesome place as it was depicted to be by writers who drew their inspiration from doctrines in which Reason had perished for want of fresh air. These things, however, work their own cure, and in the process of selection, the mind obtains training in thinking for itself and achieving its independence. The library of the London Spiritualist Alliance has been compiled on large impartial lines to serve the needs of a great variety of minds. Some seek it for help and comfort, and there are a great number of volumes of a helpful and consolatory kind. For the robust, intellectual and analytic type of reader there are works of critical and scientific interest. For the lover of literature, the library provides essays and studies on psychical subjects by writers sensible of the value of form and the graces of style. As to the descriptions of the life beyond to which we have referred, fortunately we have outgrown the tyranny of the printed page; we do not suppose that any statement must necessarily be authentic because it appears in the permanent form of a book. On the other hand, because some assertion appears to us to be nonsensical that

is no reason for discarding it. It may be simply a truth expressed in an absurd way by an untrained thinker, able to report but unable to interpret.

* * * *

"Diwan of Inayat Khan, rendered into verse by Jessie Duncan Westbrook" (Sufi Publishing Society, 100b, Addison-road, W.), is described as a little garland of Sufi Songs expressing some of the different aspects of Sufic thought and feeling. We are interested in the definition of Sufism contained in the foreword. Sufism, we are told, "is the Super-religion, that which contains the essence of all religions"; the Sufi is in revolt against the priesthood of an organised religion, and denies that salvation can be obtained through forms and ceremonies; he "regards asceticism as unnecessary, holding the loves of earth as symbols and even as parts of the Divine Love"; for the great Self of the universe is to be found within the human heart, and "when the illusion of separateness, which is the cause of all trouble and pain, disappears, the soul, awaking from the dream of life, will know itself one with God." All this appeals to us as defining much of what some of our friends mean by "Spiritualism" and "Spiritualist," and thereby reminds us how apt we are when we meet with ideas of which we approve to imagine they are singular to our own particular creed. But to return to the book itself. Inayat Khan's poems convey his teaching in a diversity of forms—story, parable, word-picture, philosophic reflection—and Miss Westbrook has turned them into very graceful English verse. We quote entire the little poem entitled "Death," with which the book closes:—

Within my slumber deep
Turning unquietly from side to side I stirred;
Death rocked me saying: Night is not yet o'er,
So slumber on!—I heard his gentle word.

Languidly I awake,
And watch Life in its sequence passing on,
But o'er me sleep hangs like a heavy cloud,
Death says: Sleep still—it is not yet the dawn.

* * * *

In "Hampshire Days," a delightful book on the natural history of the New Forest, the author, Mr. W. H. Hudson, relates an interesting incident in connection with adders. He was fond of observing them in their natural state, and he records that—

while it is probable that I was visible to them at a distance of three or four yards it is certain that they did not regard me as a living thing, or anything to be disturbed at, but saw me only as a motionless object which had grown imperceptibly on their vision and was no more than a bush, or stump, or tree. Nevertheless I became convinced that always after standing for a time near them my presence produced a disturbing effect. It is, perhaps, the case that we are not all contained within our visible bodies, but have our own atmosphere about us—something of us which is outside of us, and may affect other creatures. . . . This is one of the things about which we know nothing, or, at all events, learn nothing from our masters, and most scientists would say that it is a mere fancy; but in this instance it was plain to see that always after a time something began to produce a disturbing effect on the adders. This would first show itself in a slight restlessness, a movement of the body as if it had been

breathed upon, increasing until they would be ill at ease all the time, and at length they would slip quietly away to hide under the bank.

In the same work a curious fact in connection with snake skins is mentioned, recalling in a way the changing lustre of certain precious stones as described by Mr. Percy R. Street in his recent address. After referring to the disagreeable feeling aroused by the survival after death of some phenomenon supposed to be dependent upon vitality, as, for instance, the continued growth of the hair of a dead person, Mr. Hudson remarks of the skin of a serpent that:—

When properly and quickly dried after removal it will retain its bright colours for an indefinite time—in some cases many years. But at intervals the colours appear to fade, or become covered with a misty whiteness; and the cause, as one may see when the skin is rubbed or shaken, is that the outer scales are being shed. They come off separately, and are very much thinner than when the living serpent sheds his skin, and they grow thinner with each successive shedding until they are scarcely visible. But at each shedding the skin recovers its brightness. One in my possession continued shedding its scale films in this way for about ten years. I used it as a book-marker, and often had it in my hands, but not until it ceased shedding its scale coverings, and its original bright green colour turned to a dull blackish-green did I get rid of the feeling that it had some life in it.

SIR WILLIAM CROOKES, THE WAR, AND PSYCHIC SCIENCE.

The "Daily Chronicle" of the 2nd inst. contains a remarkable interview with Sir William Crookes by Mr. Harold Begbie. It commences with a reference to the fact that although he has reached the age of eighty-five the veteran scientist is as vigorously and intellectually alive as ever. "Indeed," says Mr. Begbie, "he told me that he is conscious in himself of no change of faculty during the last thirty or forty years," and he quotes Sir William as saying, "I feel very much as I felt at thirty-five years of age." A great part of the interview is taken up with discussion of the war, regarding which Sir William takes very optimistic views. (It is interesting to learn that the authorities have availed themselves of Sir William's services as a scientist.) But the portion of the interview which will doubtless be of most interest to our readers is contained in the concluding passages as follows:—

I said how encouraging it is that men should have faith in the power of Goodness, even when it is physically opposed by the tremendous materialism of Evil.

"Yes," he replied; "the soul of man knows that Goodness is right, and believes that it is unconquerable. There is reason for this. Evil trusts to physical force, and physical force can be worn out. Goodness, on the other hand, relies chiefly on that which transcends physical force, and which can be neither tired nor exhausted."

I should like to say, for the consolation of those to whom this war has brought bitter loss and exceeding anguish, that Sir William Crookes has reason to know that some at least among the bereaved have become convinced of a life beyond death by communication from the other side. There is a survival and a persistence of the soul. Death breaks up the machinery of the body, but that which is dearest and familiar and distinctive, the Personality, does not perish with flesh tissues. And those who hunger and thirst for consolation—who live not as this world lives, with distracted minds and animal preoccupations—some of these, simply by meditation, may be comforted. Blessed are they that mourn.

So this man, who has seen in his lifetime all the immense revolutions of physical science, who travelled by stage coach, discussed the telegraph with its inventor, foreshadowed wireless telegraphy, invented the radiometer, led the way in the field of radiant matter, discovered when he was over eighty years of age a method of saving glass workers from catarract, and now is eagerly assisting the British Government to catch up the Germans in their scientific equipment for war—so this veteran of science bids us in quiet and modest tones entertain no doubt of the conflict's issue, bids us work for victory, sure that victory is on the side of righteousness, and to look beyond the trenches and beyond the graves of gallant youth for the explanation of that which baffles human understanding and crushes the hearts. Right will conquer. Truth will make us free.

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

We received some time ago from the Rev. G. Vale Owen several volumes in typescript of psychic messages received by him at various times. Many of them are of a deeply interesting character, even when one takes into account the psychological problems involved, as for instance how far such communications are coloured and modified by the mind of the recipient. We set aside in this case the theory that all such messages are the product of the subliminal mind, for Mr. Vale Owen's script was in some instances accompanied by collateral evidences, much as in the case of the automatic writing of "M.A. (Oxon.)." The Rev. G. Vale Owen is a discriminating investigator fully alive to all the problems of psychic subjects. He plied the communicators with questions and never hesitated to express doubts. The tone of the messages, it will be observed, is of the religious order, as befits the nature of the channel and the character of the communicators themselves. They are not less valuable on that account, although we have sometimes felt that in its reaction from a Theology which has to confess a humiliating ignorance of other-world conditions, the average student prefers the philosophical or the scientific communication. From a study of the three classes we have come to the conclusion that they are generally in agreement, only the terminology differing. We are giving some selected passages from Mr. Vale Owen's script, not because they are the finest we can find, but because they appeal to us as the most suitable at the moment and relate to matters often discussed amongst us. It will be seen that the communicator gives some suggestive explanations on points of common difficulty regarding descriptions of "other-world order."

In reply to a remark from Mr. Vale Owen expressive of his gratitude to the communicating intelligence for "coming down here into this dim realm," the following message was written (the date being October 24th, 1913).

You say "coming down here," and that fairly well expresses the condition of things from your point of view. Yet not altogether, nor perfectly. For if the planet on which you live your present life is dependent in space, then "up" and "down" are terms which must be very restricted in their meaning. You already have noted this in your writing or, rather, you were impressed to note it.

When we said "the powers which watch over the world" we did not, of course, mean to localise these powers on one side of this planet, but to imply the all-enveloping watch which the heavenly powers keep about the sphere which is called earth. These powers are resident in zones of which the earth itself is the centre, and they lie in concentric circles around it. The inferior zones are those near the planet's surface, and progress in power and glory as the distance is increased. But yet space must be enlarged in meaning when applied to these spheres, for distance has not the same obstructive sense to us as it has to you.

For instance, when I am in the Tenth of these zones, my cognisance is limited, more or less, by that Tenth zone as to its outer or superior boundary. I may, on occasion, and by permission, visit the Eleventh zone, or even go higher; but residence in those higher zones is not permitted me. On the other hand, the zones inferior to the Tenth are not impossible to me; for the zone in which I dwell, being a sphere, includes within itself, even geometrically considered, all the nine inferior spheres. So that we may, for the sake of clarity of understanding, put it thus: The earth is the centre about which many spheres exist; and is enclosed in all those spheres. And the residents in the earth life are potentially in touch with all those spheres, and actually so in ratio to their altitude spiritually considered,—spiritually because these spheres are spiritual and not material.

Even the material Sphere of Earth is only so phenomenally, for it is a manifestation in matter of all these zones of spiritual power which envelop it, and of others, too, of other degree which interpenetrate it. Leave these latter aside, for the present, at least, and consider the matter as we have limited it.

You will now have some idea of what aspiration and prayer and worship mean. They are the means of communion with the Creator and His High and Holy Ones Who (to put it in a way which you will understand) dwell in the highest, or outermost of these spheres, and include within Himself and Themselves all the zones within that highest zone or sphere. And so the earth is enveloped by, and included in, and affected by the spiritual powers, of varying degrees and kind, entrusted by the Creator

God to all these ministers of all these spheres which are around it. But as you progress outward you come into a more complicated state of affairs. For not the earth only but every planet in this Solar system has its like complement of spiritual zones or spheres. So, as you go farther and farther from the earth, you come to a realm where the spheres of earth and the nearest planet interweave with each other. As every planet is served by like attendance, so the complication is multiplied, and you will begin to see that the study of these spheres is not so simple as some good people among you evidently think it to be, who demand from us information as to the meaning of this thing.

Draw a diagram of the Solar system, with the Sun at its centre, and the planets roughly in their respective places around him. Then begin with Earth and encircle it with, say, a hundred circles. Do the same with Jupiter, Mars, Venus and the others, and treat the Sun in like manner; and you will have a faint idea of the work, its absorbing interest and profound depths of meaning, of those of us who include in our studies the spheres of God. Nor have we yet reached the limit of our problem. For what applies to the Solar system must be applied also to that of every other star and its planets. Then each system having been separately considered, each must be studied in its relation to the others. Think of it awhile and you will acknowledge that there will be no lack of employment for your mental energies when you come over here.

Now, we are sometimes asked how many spheres there be. Well, after the explanations given above, I do not apprehend that we shall be asked that question by you. Did you ask it, we, who are only of the Tenth of these zones, would perforce have to answer that we do not know, and that we much doubt whether our answer would differ were you to put that question a million million years hence, we having progressed all the while.

And now, friend and fellow-spirit, we wish to ask you to consider one other aspect of this matter. We have said that these spheres are spheres of spiritual power. Now, two worlds affect each other by means of that which your scientists name gravitation. Similarly, two spheres of spiritual power, coming into contact, cannot fail to act and counteract each on the other. Referring to your mental diagram of the Solar system, you will see that earth is, of necessity, acted on by a large number of spheres, and that the greater number of these are those which belong to the Sun and the other planets.

Yes, friend, there is, after all, something in the astrological idea, and perhaps your scientists do well to give it a wide berth, for it may not be much understood by, and would probably be fraught with danger to, those who do not understand the nature of spiritual power. That power is real and tremendous, and every sphere of all these is reinforced or modified by the others. The study of these things should be approached with the utmost reverence and prayer, for these are realms where angels of high estate go sofly, and we of lesser estate look on and wonder after the sublimity of that Being Who unifies all this in Himself, and Who has no Name that can be transmitted to us, who only can reach out after Him a little way and then our arm is shortened; who only can see a little way and then the light beyond is darkness by reason of its intensity.

But we testify to you, friend, and those who will think reverently of things they cannot understand, that if wonder gives us pause time and again as we proceed, yet never do we lose that sense of a Presence Whose breathing is of love, and Whose leading is gentle as a mother's leading of her little child. So we, as you do, take His hand and do not fear, and the music of the spheres is around us as we go on from glory to the glory beyond. Come this way ever, our brother in Him. Never faint weary of the road, for the mists are thinning as you proceed, and the light strengthens into the further light which shines on the path unknown but never to be feared; so we tread gently and humbly, as little children do, amid the glories of the planets and the heavens of suns and spheres, and of the Love of God.

On Saturday, October 25th, 1913, the day after the receipt of the message recorded above, the following was written:—

We will, if it is to your mind, continue our message of yesterday in regard to those spheres of power which affect the earth.

Still concerning the Solar system, we say that, on considering what we have already said, you will see that we have not yet mentioned all the complications which enter into the study of these spheres. For not alone do the concentric circles of zones about all the planets and the sun commingle with all the rest, but also the relative combination is continuously changing with the changing positions of these bodies and their consequent proximity to, or distance from, one another. So that it is quite literally correct to say that during no two seconds of time is the influence from them impinging on the surface of the earth the same. Nor is any combination of their influences

identical in its effect or intensity all over the earth at the same time, but differs in the different localities. There must further be taken into our calculations the streams of radiation coming to this Solar system from the systems of the other stars. All these things have to be reckoned in, for bear still in mind that we are speaking of zones and spheres of spiritual beings whose powers are energising continuously, and whose wakefulness never fails.

This, then, is a rough outline of the conditions which obtain among the planetary systems, whose outer manifestation is visible to the eye and telescope of the astronomer. But what is thus observed is but a very little mite when compared with the whole. It is but as a small shower of spray which besprinkles the voyager, as he stands in the prow of the vessel, and scatters itself in globules of mist around him. He sees the miniature globes of water where they float reflecting the light around them, and says they are innumerable. But if this be so then what of the ocean itself from whence they came, and of which they are, and to which they will return?

As that small cloud of spray-mist is to the ocean so is the star-bemisted heaven, as seen from the surface of the earth, to the whole. And as the depths of the ocean are to the eye of him who gazes over the vessel's side, so are the depths of space and all that it holds to the human intelligence.

Now, let us think a little further afield. Space itself is but a term used to describe the indescribable. It is, therefore, without definite meaning. For what is space, and where are the boundaries of it set? Is it illimitable? If so, it has no centre. Where, then, is God and His Dwelling-Place? He is said to be at the centre of all Creation. But what is Creation? A creation which has relation to space, or a creation which is invisible?

Now, it is useless, for all practical purposes, to speculate on things we do not understand. It is well to feel after these things sometimes in order that we may discover our own limitations. This done, let us now speak of such things as we, in a measure, are able to understand.

All these zones of which we have spoken are inhabited by beings according to their degree, who progress from one sphere to a higher, as they accumulate knowledge within themselves. You will see from what we have already written that, as we advance from the lowest to the higher spheres, there comes a region of spheres which are interplanetary, inasmuch as they embrace within their circumference more planets than one. Still advancing, we come to a state where the spheres are of such a diameter that they are interstellar; that is, they embrace within their circumference not only more planets than one, but more stars, or suns, than one. All these are filled with beings, according to their degree of sublimity, of holiness and of power, whose influence extends to all, both spiritual and material, within the sphere to which they have attained. We have but advanced, you see, from planet to star, and from star to stars in their grouping. Beyond are spheres more awful still and more tremendous. But of these we in this Tenth Sphere know but little indeed, and nothing certain.

(To be continued.)

THE INSTINCT OF IMMORTALITY.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all, but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.—VICTOR HUGO.

Mr. A. V. PARRIS will hold meetings for clairvoyance at the rooms of the Alliance, 110, St. Martin's Lane, at 3 p.m., on Tuesdays the 29th and 27th inst. and Fridays the 22nd and 30th, as announced in the advertisement on the front page of cover. These meetings are not connected with the programme of the Alliance.

THE VISIONS AT MONS.

SOME REFLECTIONS ON THE STORY OF THE BOWMEN.

It is to be hoped that first-hand evidence will still be forthcoming in support of the stories of miraculous intervention in the retreat from Mons; but some of that already published in *LIGHT* is very good evidence of the third-hand order; and even if the accounts are mixed up somewhat with memories of Mr. Machen's effort of "pure imagination," there may well be a substratum of fact which it would be interesting to know. In that case, however close the correspondence should prove to be between the real and the "invented," there are possible ways of accounting for it besides the obvious way of coincidence.

I have marked "pure imagination" and "invented" with inverted commas. In our sublime conceit we take a credit for our imaginations and inventions to which we are hardly entitled. We mistake the unconscious workings of our subliminal machinery for the creditable exertions of our will. I suppose it is possible deliberately to invent a story, seeking out and choosing from the stock of ideas in our mental wardrobe, but I defy any writer to say with certainty that none of these ideas came to him unsought. The probability is that Mr. Machen received some or even most of his tale as a free gift from his subliminal mind. This subliminal mind works up the material that comes to it from the normal consciousness, but it also obtains material in secret unknown ways—by telepathy and at least in one other way—by the travels of the etheric or astral or etheric-cum-astral double. I suggest, assuming the legends in question to be true, that Mr. Machen received the outline, if not the details, of his story either by telepathy from someone who knew or by a method which I must say I greatly prefer—the method, I mean, of being himself, albeit unknown to himself, actually on the scene. Who knows how often we take silent leave of the body and steal away on our travels propelled by the force and in the direction of our desires?

Mr. Machen writes his tales with the collaboration of his subliminal mind, but to speak of this as his "subconsciousness" is an error, for two reasons. In the first place, the word implies a region of consciousness which is below the threshold of normal appreciation, but this subliminal activity is not necessarily conscious. In the second place, practically the whole of our mental life is of this subliminal order, and therefore should be included in whatever term is used, the particular branch of this activity which seems to be of an occult nature being given a name of its own. We shall see, if we think, that our consciousness consists only of that continuous movement of the attention from point to point and from moment to moment. It is an affair of moments and minutes, and may be thought of as a line which is being continually traced and obliterated as fast as drawn. All else is below the threshold, and does not subsist as consciousness or subconsciousness, but as these things potentially. It is the machinery of consciousness rather—our mental mechanism and the stock of ideas and memories from which we can draw at need.

This machinery, which I consider has an actual physical or hyper-physical basis in the brain or elsewhere, can be set in motion by the will, but there is no doubt that much, and I should think most of its operation is purely automatic. Witness the phenomena of dreams and the sensations of drowning, when it is speeded up to an inconceivable rapidity. Witness more especially the phenomena of genius, as an example of which the musician's incomprehensible mental processes occur to one most naturally. If the musician had to invent his themes by a conscious and deliberate effort we should be poor indeed. They spring ready-made from the hidden depths and his conscious task is to polish and elaborate them. We are told that Schubert had no sooner read a poem than its musical setting was present in his mind. And what is true of music is true, I believe, in some degree of every sort of genius, from that of the inspired orator to that of the great chess-master, and to a less extent of that slighter gift which we call talent.

And is it not true also of the everyday experiences of us more matter-of-fact people? Who has not tried, and found it impossible, to divest his mind of all ideas? It may have been

in an attempt to woo reluctant sleep; but very soon he found a train of thought in full career. The mind will not be still. The wheels of its machinery keep revolving whether you like or no. How else are problems worked out and decisions arrived at in the night hours? And your bright ideas, your happy thoughts, your witty rejoinders—do you take credit for these products of your mind-factory, or do you admire them, as you should, from an outside and impersonal standpoint? How often have you answered questions before you understood them, and how often, madam, have you "known you were right" though you could give no reasons? We are, far more than we think, the reviewers merely of our mental battalions; and it might be profitable to inquire how far this self-acting mechanism is responsible for our virtues and vices, our good and evil deeds, our sacrifices, our heroisms. But that would take me beyond my present intentions.

N. G. S.

A NATIONAL GATHERING AT HULL.

The thirteenth annual Conference of the Spiritualists' Union, Ltd., was held in the Windsor Room, Metropole Hall, Hull, on Saturday and Sunday, the 3rd and 4th inst., the President, Mr. Geo. Tayler Gwinn (London), in the chair, supported by the Vice-President, Treasurer, Secretary and the Council.

The Union met in Hull at the invitation of the local society meeting at Holborn Hall, Witham, and the secretary of that body, Mr. Chas. E. H. Wann, acted with conspicuous ability as secretary for the arrangements for carrying out the meetings.

The annual report stated that the membership showed a decrease upon last year. The various committees had each done much work. An emblem, to be issued to all affiliated societies, had been produced.

The Fund of Benevolence Committee reported two hundred and fifty grants during the year. To assist the annual collection for the fund, three hundred bills and posters had been issued to societies, and one hundred circulars to individual Spiritualists, at a cost of £2 17s., but only ninety-five societies and forty-four individuals had replied.

The balance-sheet showed a deficiency of £58 3s. 2d., against which assets, amounting to £612 12s. 9d., were stated.

The President delivered a brief address to the meeting, emphasising the central points of Spiritualism. His remarks were cordially received.

On the report of the Committee for the Revision of the Articles of Association, a lengthy discussion ensued. Four schemes were considered, the first on the committee's report, the second submitted by the Yorkshire District Union, the third by the Southern Counties Union, and the fourth that recorded in the minutes of the previous annual meeting. In the result, the whole matter was referred back to the Revision Committee.

The elections for office for the ensuing year resulted as follows: Auditors, Councillor Berry (Birmingham) and Mr. E. A. Keeling (Liverpool) for the Union, with Mr. F. J. Clarke, F.S.A.A. (Doncaster), as official auditor; President, Mr. Ernest W. Oaten (Sheffield); Vice-president, Mr. J. J. Morse (Manchester); Secretary, Mr. Hanson G. Hey (Halifax) (re-elected); Treasurer, Mr. T. H. Wright (Sowerby Bridge) (re-elected); Council, Mrs. Jessie Greenwood (Hebden Bridge), Mr. A. G. Newton (Southampton), Mrs. M. A. Stair (Keighley), Mr. C. E. H. Wann (Hull), Mr. Councillor J. T. Ward (Blackburn), Mr. Robert H. Yates (Huddersfield).

On Sunday the morning meeting was devoted to the reading of a paper by Mr. Ernest W. Oaten (the President-elect), who took for his subject, "Some Problems of the After-Life," with which he dealt on metaphysical and philosophical lines, his address standing out as a memorable feature of the meetings. It will be issued by the Union in pamphlet form.

The large hall was comfortably filled for the evening meeting. Mr. G. T. Gwinn presided; he was supported by Mr. Oaten, the president-elect, accompanied by many well-known workers and the Council. An excellent musical programme was supplied by Miss Reenie Mason (vocalist), Professor John Sigall, L.C.M. (the celebrated Russian violinist), Mr. R. John H. Sigall, cellist, with Mr. Edward H. Stubbs, accompanist. Addresses were delivered by Mr. R. H. Yates (Huddersfield), Mr. F. T. Blake (Bournemouth), and Mr. Alfred Kitson (Dewsbury), each of whom spoke with fervour and ability.

The meetings were fairly well attended considering the many adverse conditions. On the Sunday the weather was simply atrocious, rain and thunder prevailing during the whole day. The discontinuance of all cheap railway fares, the prevailing financial stress, and some amount of anxiety regarding the venue of the gatherings, no doubt exercised a retarding effect all round. The financial returns from the collections showed a decided diminution over previous years.

M.

SWEDENBORG AND MYSTICISM.

BY CHARLES E. BENHAM.

Garth Wilkinson, one of the most profound students of the literature of Emanuel Swedenborg, goes so far as to say that Swedenborg was the only theologian who was not a mystic. But for the respect due to Dr. Wilkinson's erudition, this might seem a perverse assertion, in face of the general idea that Swedenborg, if not the chief of the mystics, was at least a mighty leader among them. But in looking into this question it must first of all be remembered how loosely and diversely the term "mystic" is applied. The inexactness arises probably somewhat in this way: mysticism is a sealed book to many if not most people; consequently, every theological system that is a sealed book to them they instinctively refer to the category of mysticism. The tenets of the mystics are confusing and incomprehensible to the majority, and therefore everything that is confusing and incomprehensible is assumed to be mystical. Of course it is a most illogical inference. Chinese may be unintelligible, but every unintelligible language is not therefore Chinese. One is reminded of Samuel Weller's father, whose distaste for poetry led him to suppose that whatever appeared distasteful to him in his son's love-letter "wergered on the poetical." The illustration may seem flippant, but it is by no means inappropriate, for the indefinable and incommunicable faculty of appreciating poetry is a very apt symbol of the kindred gift of spiritual discernment which enables some people to appreciate mysticism, while those who have not that gift look in vain for a "meaning," and come to the conclusion that there is none.

The point is, however, that there has arisen in general parlance a very corrupt and yet widely prevailing notion that mysticism implies a sort of misty-cism. False as the concept may be, it has taken such root in human thought that mysticism has come to be inevitably associated with doctrines that are more or less fantastic, vague, indefinite, defiant of reason, and incomprehensible to common sense. Indeed, in view of the jargon of some who have sheltered themselves under the cult of mysticism, it is to be feared that the aspersion is not altogether unfounded. It is no doubt in this sense—the popular one, and yet one of the dictionary definitions—that Garth Wilkinson asserts that Swedenborg's ever clear and precise handling of Christian doctrine was alone free from any taint of mysticism.

Swedenborg himself speaks in the same strain in several places in his writings, notably in the "True Christian Religion," and condemns the prevailing faith of the Church of his day as "mystical and enigmatical on every point." It is evident that here he is only using the word "mystical" in its accepted though corrupted sense, for elsewhere he specifically declares over and over again that the mystical sense of the Divine Word is no other than the spiritual and celestial senses which have been lost for ages, and which he claims to have been the chosen instrument to reveal once more. So far from condemning mystics or mysticism in the true sense of those terms, he constantly uses the very word "mystical" as significant of occult truths, celestial arcana of the deepest importance to man.

For special reasons connected with his mission as revealer, he considered it well to abstain from particular study of the writings of the mystics, or indeed of any of the theologians, in order that he might be preserved from preconceived notions in his own work, and he expressly declared himself unacquainted with the works of Jacob Boehme, whose "Aurora" was, perhaps, the glimmering dawn that preceded the rising of the fuller day in the awakening of which Swedenborg was concerned.

Confining ourselves now to mysticism in its true sense, and quitting altogether the popular notion of it as a chaotic obscurity for obscurity's sake, let us consider what it is and in what relationship to it Swedenborg stands.

Mysticism, as Mr. A. E. Waite well expresses it, is "not a creedal religion." It has no dogmas, unless indeed it be a dogma that the Divine is to be sought and found within us rather than without, and that "the letter killeth: the spirit maketh alive." It is not, at any rate, essentially allied to any special theological teaching. It leaves all that to the Churches, and concerns itself rather with the attitude of the disciple than with his opinions. Madame Guyon, though so unreasonably persecuted by jealous and narrow-minded ecclesiastics, particularly emphasised the fact that she left all matters of dogmatic instruction to the properly ordained priests of her Church, and her "simple method" interfered in no way either with their teaching or their ministrations. Indeed, mysticism is consistent with many diversified intellectual

beliefs, and retains its unity amid all their variety. Protestant or Catholic can alike be introspective; each can view the phenomena of the universe as symbols, each can recognise the transcendent importance of the inner over the outer, of the thing signified over the symbol that signifies, of the thing expressed over the mere form of its expression, whether that form be the most gorgeous ritual of the Roman Catholics, the psalm-singing of the Puritans, or the extempore utterances of the Quakers. The proposition that what underlies all externals is what really counts and is the fundamental controlling factor that needs our chief regard in everything, is not a theory demanding proof. It is an axiom; or, if it does not so present itself, it is that the individual who cannot concede so much as self-evident is not, at his present stage, in a position to approach mysticism at all. He stands in the same relationship to it that the man does to music or poetry who wants it proved to him that the charm of these accomplishments is not fictitious, who asks to be shown exactly what constitutes that charm and exactly where it lies, just as one might demonstrate the truth of one of Euclid's theorems.

Swedenborg's divergence from the general body of the mystics was principally that he claimed a somewhat unique and abnormal faculty, enabling him, according to his own assertions, to see into the spiritual world as it were objectively, while to the normal mind, even of the devout mystic, spiritual vision is rather subjective in character. Of course his claim to objective spiritual sight may be disputed, and it may be urged that he was under hallucination. With that point we are not dealing here. The point we are concerned with is that the faculties he claims, whether rightly or not, were substantially different in kind from those of a Guyon or a Tauler. He, so he avers, was specially constituted to be a medium of revelation through the unfolding to him, in this life, of senses of spiritual sight and hearing, senses which to others are closed until the next stage of existence; and this abnormal faculty, he contends, was permitted not so much for his own sake, not out of special favouritism towards him, but for the benefit of others who could not receive instruction except in some such way. That he was the chosen instrument was because by training, ancestry, and general constitution of mind he was the most suitable vessel for the purpose. One such revelator was sufficient, and it remained for the world to test his objective testimony by its consistency or otherwise with the universal subjective insight which every rational mind enjoys.

Subjective introspection such as all properly developed souls have the faculty to enjoy can feel assured, can indeed perceive to its own contentment, that "God's in His Heaven"; but an exact description of that Heaven, of the world of spirits, and of the Hells, obviously demands a more objective faculty of insight, and this is what he solemnly declares to have been entrusted to him for the benefit of the human race. Similarly an inward sense of the sacred writings of the Christian Church was well recognised by the mystics in general. That knowledge he enlarges upon by revealing not alone that such a sense exists, but precisely what it is in the general terms of "good and truth" or "will and thought" that form the dual essentials of every human concept. Not that he claims to be the first and only man endowed with this high gift of spiritual vision, for he says that man had it in early times, and that from ancient revelators the knowledge of the existence of God, of the life after death, and of the spiritual sense of the Divine Word has been originally derived and preserved in lingering fragments of doctrine to be restored and more fully elaborated through the means of his mediumship in later times.

It may be well understood that such a high claim as all this implies must be a matter of doubtful acceptance with some, and of entire disbelief with many. That is another question. What we are here dealing with is simply Swedenborg's relative position to the mystics in general, with a view to show how entirely different was his standpoint, although his alleged objective perceptions undoubtedly tally in many respects with those of the more intuitive spiritual vision which is common to all rationally minded men.

One curious corollary may in conclusion be pointed out as arising from Swedenborg's position among the mystics. By reason of the objective character of so much of the vast arena of his writings, it is quite practicable for many of his disciples to be devout Swedenborgians, and yet hopelessly void of that inner light that is essential to their laying claim to the title of being mystics; just as a literary student may be learned on every poem by Browning and Tennyson, and even enthusiastic in praise of their poetry, while he is yet void of that mysterious indefinable poetic instinct without which he is in point of fact entirely blind to all that really constitutes the soul and essence of that poetry.

The same might, perhaps, be said of the disciples of any of the mystics, but hardly to the same degree as in the case of Swedenborg, where the abundance of objective testimony is sufficient in itself to occupy the mind, even in cases where the true mystic faculty is entirely non-existent.

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A SIDELIGHT OF CRITICISM.

From the title of a book recently published by Professor Gardner, of Oxford, viz., "The Ephesian Gospel," one would hardly gather that the book itself contains any important pronouncements on the conditions of life to-day. Nevertheless there are some statements in "The Ephesian Gospel" which will make a strong appeal to all those who are concerned with the spiritual aspects of modern times. Thus he says in one place:—

Has not the study of Nature and of man shown us in recent years more and more clearly the truth of the Johannine teaching that the material is unreal and evanescent, and the spiritual is the truly abiding, and the source of the life which is eternal? I will not speak of the growing spirituality of the study of matter. What more concerns us is the result of the study of the unconscious in man, and the spiritual world in which he dwells like a fish in the ocean.

This reflection leads the Professor to a consideration of the subject of Spiritualism, and here he shows a bias eloquent of his unfamiliarity with it. He has in some dim way begun to realise its importance as a buttress of faith, but he thinks it necessary as a matter of intellectual policy, perhaps, to refer to the "trickery and imposture which have accompanied the experiments of the professed Spiritualists." Had he taken the trouble to inquire carefully into the matter on which he presumes to express an opinion he would have learned that Spiritualists are the very people who have been foremost in the exposure of this same trickery and imposture, carrying their hatred of deception to such lengths that often they were mistakenly led to attribute to fraud that which on further investigation proved to be due to the operation of obscure psychological laws. But putting that consideration (important as it is) to one side, the Professor's attitude is about as logical as that of a man who should denounce medical analysts on the ground that their experiments are so often accompanied with evidences of adulteration! The experienced Spiritualist, let us tell Professor Gardner, is the detector of fraud rather than the promoter of it, and he is a far better authority on the nature of his experiments than a theologian who discusses his subject from hearsay evidence. We say "discusses," and not "condemns" because the Professor does not condemn it, for after putting himself right with conventional opinion, fortifying his position with a kindly allusion to the "low level of morality of the lives" of Spiritualists (of which we shall say something later), he proceeds:—

... Surely some of the well-established facts of Spiritualism, the transference of thought from person to person, or

the remarkable dominance of will and belief over what is merely material, are of the utmost importance to our views on the subject of religion. We are gaining a conception of a realm beyond and above the visible world, which seems to make impossible in the future any merely material or magical conception of religion.

After this comes a reference to the "great widening of our horizon" which has resulted from these discoveries, and to the fact that it has made "a revolution in our notion of death" bringing "life and immortality to light." If there are any materialists of the old school left this excursion into the psychical field will surely produce amongst them some derisive comments on the tendency of Theology to try and "run with the hare and hold with the hounds," and in its desperation to snatch support for its tenets from sources which it proclaims to be tainted. It would afford them one more racy example of what they regard as the intellectual decrepitude of Theology.

To attack a doctrine and assail the character of its followers as a preliminary to extracting from it some reinforcement of religious principles is unworthy of a writer as distinguished as Professor Gardner. We have shown how baseless is the suggestion conveyed in the words "trickery and imposture," and we add that the reference to a low level of morality in the lives of Spiritualists is equally unfounded. And even if it were not so, the old saying regarding stones and glass houses would have a very pertinent application. The Christian Church, moreover, contains thousands of Spiritualists, a fact which, while it explains the progressive changes which have been going on in that community of late years, is very unfortunate for the author of the criticism we have noted.

"Everyone must feel that there is a new stir in Christianity," writes the Professor. It has been compelled "to modify its formulæ and to take on new aspects." But, he adds, "the necessary intellectual basis has not been thought out." That is evident from Professor Gardner's book. Part of that necessary intellectual basis will be the conscientious and impartial examination *at first hand* of those sources of the "fresh life which has come into the Christian Churches," and, further, the disposition to be very discriminating in the matter of criticism. Spiritualists are not a small and obscure sect. They are a body of persons to be found in every rank of life and in almost every religious community, and the Church owes them a greater debt than it has yet begun to realise.

ANIMAL CLAIRVOYANCE.

Apropos of the psychic side of animal life, we note that the "Animals' Friend" for July contains an account, signed "A. C. W.," of a Dandy Dinmont dog called "Bonnie," concerning which two strange incidents are narrated. The first relates to the death of his master, to whom the dog was devoted:—

He was in his mistress's room about two hours after the end, and in the greatest grief, when he suddenly looked up with an intense, steady, absorbed gaze, his eyes brilliant and wide open. For a long time he kept looking up to the same spot. His mistress could not see anything. He ran downstairs and rushed about the lawn in such spirits that it seemed as if years had been taken off his life. He seemed to want to show the effect of what he saw in that long look. He never again was so sad as before, but he shared the grief of the household in a more resigned way.

Some neighbours of ours of whom "Bonnie" was very fond called to see us on the day before they embarked on the "Stella," on which they were lost. The next day, before I knew anything of their sad fate, "Bonnie" kept looking about the room, as if he saw people come in, and looking in the way he did when visitors whom he liked came in, or were in the room. I could not make it out, till I found that those visitors were amongst the drowned, and then I knew what "Bonnie" saw.

THE great things are long in coming, but they bear upon them the seals of permanence.—A. E. WAITE.

THE DIRECT VOICE.

A CORRELATION.

BY VICE-ADMIRAL USBORNE MOORE.

The best evidence that can be put forward of the existence and identity of a spirit is afforded by correlations, *i.e.*, when a spirit is able to manifest in one place and then tell someone in another place, through another medium, where he has been and what he has said or who was present. When this takes place in two different countries with different sitters it is more satisfactory than when it occurs only in two cities of the same country or to the same sitter. I have experienced these correlations very often in the United States and three or four times between the United States and England. I cannot, however, remember ever having such a clean-cut or convincing example as that which I am now going to relate.

In December, 1914, the Editor of *LIGHT* received a letter from Dr. John S. King, the well-known physician and psychic investigator in Toronto, Canada, telling him that "Dr. Sharp," the spirit guide, or "control," of Mrs. Wriedt, had spoken to him and others at certain meetings in Toronto in November. No one knows better than Dr. King the rules of the game. He does not give away details; he only mentions one item of "Sharp's" talk—that he had first visited him on a night when he (Dr. King) had delivered an address, when he "came over from Dover." Enclosed in the letter was some corroborative evidence of one of those present at the Toronto sésances and a narrative, also testified to, of a sitting with J. B. Jonson at Toledo, Ohio, on which occasion "Dr. Sharp" had materialised and spoken to him. The ladies of the society at Toronto (not named) were much interested and had asked Dr. King to write to England and ascertain if "Dr. Sharp" would corroborate the fact of his having visited their circle: it was known by some that Mrs. Wriedt was in England.

The Editor waited a few weeks for an opportunity of seeing Mrs. Wriedt. None having occurred he wrote to me on February 13th, asking if I would investigate the matter. I received this note, enclosing Dr. King's letter, at breakfast on Sunday, February 14th, at my club, skimmed over it, put it in my pocket, and immediately after breakfast went to Mrs. Wriedt, with whom I had an appointment at 10.15. I did not mention the letters to Mrs. Wriedt.

In a few minutes we went into the séance-room. "Dr. Sharp" soon made his presence known and the following colloquy took place:—

QUESTION: "Have you been over to Canada within the last three months?"

ANSWER: "Do you mean to 'Paul'?" ["Paul" is the pseudonym of a Canadian gentleman who has contributed under that name to *LIGHT* and who is known to me and "Dr. Sharp."]

Q.: "No, somebody else."

A.: "I went to Dr. John King at a séance where there was a man-medium for the voice. I wish you to write to Dr. King and tell him from me that medium is quite genuine. A number of people were there; among them Mrs. Calvert and Mrs. Sales—[spelling] C A L V E R T."

Q.: "How do you spell 'Sales'?"

A.: "I forget. We went over a bridge to get to the séance-room. It was Toronto, Canada. The people asked after Mrs. Wriedt and they asked after you. They were anxious to know if it was me speaking and wanted this to be confirmed in England. Tell Dr. King his wife spoke to him, and his little girl was sitting on his knee."

Q.: "Can you give the date?"

A.: "No; I can't remember dates."

Q.: "Have you manifested to Dr. King through J. B. Jonson at Toledo?"

A.: "I most certainly have, and through other mediums. I am very pleased to meet Dr. King, as he has done so much for the cause. I wish you to tell Dr. King that I was the first person to introduce phenomenal mediumship into Canada."

("Dr. Sharp" did not volunteer anything about a lecture or an address.)

On the following morning I had an opportunity to speak to "Dr. Sharp" again. I said, "The paper from Toronto said that you told the people you had come from Dover. What is the meaning of this? Is it a mistake?" "No mistake at all," he replied, emphatically. "I was at Dover, or near Dover, in a hospital ship, looking after the wounded. I was hovering about between Southampton, Folkestone, and Dover in the hospital ships, and I was nearest to Dover at the time when I left to visit Canada."

All this was sent to Dr. King at Toronto, and in course of time he sent me an account of his sésances. One of them was on November 18th when "Dr. Sharp" informed him that he had come over for the first time from Dover on the night of Dr. King's address, November 14th. Dr. King goes on to say:—

On November 19th, 1914, a séance was held at the house of Mr. and Mrs. Julian Sales in Rosedale, a residential part of the city, by the same medium, and twenty-six sitters were present, including Mrs. Calvert. In order to go to this séance we had to cross what is known as the Rosedale High Bridge, which spans a ravine, with a roadway below at a distance of 120ft. I inquired after Mrs. Wriedt, and you were inquired after by Mrs. Calvert and, I think, by one other. [The italics are mine.]

Want of space prevents me from quoting the whole of Dr. King's interesting letter to me, but he mentions that *his deceased wife did speak to him at this and all his other sésances*; that his daughter's presence was felt by him, and that the medium was a *man-medium for the direct voice*, a Mr. Burroughs, who was placed under the strictest test conditions.

I have never been to Toronto. Though I have heard of him from W. T. Stead and others, I have not yet had the pleasure of meeting Dr. King and I do not recollect ever hearing or seeing the name of Calvert, in connection with Canadian affairs, before this incident. Mrs. Wriedt is acquainted with Toronto and knows Dr. King and Mrs. Calvert, but she did not hear of the November sésances till my talk with "Dr. Sharp" on February 14th; and, even if she had, it would not account for "Dr. Sharp's" loud and clear utterances on that day in a London flat. Nothing is more certain than that "Dr. Sharp," though working with and assisting Mrs. Wriedt, is an independent personality.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 11TH, 1885.)

In a recent number of the "Spectator" is a very clever discussion of the theory of mind-reading or transfer of thought in its relations to some of the phenomena of Spiritualism. For example, the Rev. P. H. Newnham writes a series of questions in one room which are answered in another by the Planchette on which Mrs. Newnham is resting her fingers. She gave, in this way, many things utterly unknown to her, for example, some Masonic prayers. . . Mr. Newnham in one room wrote: "Write out the prayer used at the advancement of a Mark Master Mason." And the answer came: "Almighty Ruler of the Universe and Architect of all worlds, we beseech Thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to Thy honour and glory, and to the welfare of all mankind." Mr. Newnham adds: "This prayer was written off instantaneously and very rapidly. It is a very remarkable production indeed. For the benefit of those who are not members of the craft, I may say that no prayer in the slightest degree resembling it is made use of in the ritual of any Masonic degree; and yet it contains more than one strictly accurate technicality connected with the degree of Mark Mason. My wife has never seen any Masonic prayers, whether in 'Carlile,' or any other real or spurious ritual of the Masonic Order." Here, then, assuredly, was a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment.

—From Editorial Notes.

TRAVELS IN SLEEP.

OUT-OF-THE-BODY EXPERIENCES.

Prentice Mulford, the mystical writer, whose works have become almost classical amongst students of the supernormal, tells us that we "travel in sleep." There is a tremendous amount of testimony to the same effect from those who have these experiences, and although they are rarely susceptible of scientific proof their volume and consistency count for a great deal, and many of them are undeniably interesting. We have lately received two letters on the subject, which we present below.

Mr. J. F. Gems writes:—

With regard to the very interesting article of Mr. Arthur Mallord Turner, M.A., in your issue of April 10th, under the heading "Out-of-the-Body Experiences," I would like to submit for his opinion an experience I had on the night of the 17th ult., which was so realistic and vivid that I cannot bring myself to believe that it could have been only a dream, although in recounting it I may be suspected of drawing on my imagination. I give the experience exactly as it occurred to me.

I had retired to bed in circumstances just as usual, and feeling perfectly well, but had barely laid my head on the pillow—certainly I had not lost consciousness—when I had a curious sensation of floating. I seemed to rise rapidly and pass out into the air, although quite conscious of what I was doing. In a few moments I was passing swiftly along by a wood which is close to my house, my sensation at this time being one of intense astonishment at my method of transit.

I found I was following the path, but the trees were so close as to cause me considerable alarm. I was not sure that the power which enabled me to float would keep me from dangerous contact with the trees.

At first the wood seemed dark, but on looking up I found the night was clear and the stars shining. Suddenly I noticed a light (which seemed to be resting on my breast) like that of a glow-worm, only very much brighter, so that it lit up the surrounding trees, and thereby gave me a little more confidence. The trees and objects around were perfectly familiar to me.

Notwithstanding this, the feeling of alarm grew. The experience was so strange. I could not make out why I was there, what was causing me to go along, or where I was going. I seemed to have no more weight than a bubble, floating as lightly and buoyantly as a bubble would.

The alarm grew to a feeling of panic, which impelled me to make a violent effort to get back to my normal state. To my intense relief I found I was able to do this, passing back to my bedroom as rapidly as I had come. Finding myself again as usual, I looked out of the window; the sky was clear and the stars shining brightly, as I had seen them in my rapid passage to the wood.

My first impulse was to commit the details of this extraordinary experience to paper, but they had made so vivid an impression on my mind that I decided I should be able to record them quite as accurately in the morning.

Will Mr. Turner be good enough to say if this can be considered a case of "travelling"?

A lady correspondent at Falmouth, author of some thoughtful works reviewed in these columns, sends us the following strange experience confided to her by a young lady friend, of whose character for good sense and conscientiousness she has a high opinion:—

April 30th. Friday evening, 8 o'clock Falmouth time.—As I sat quite quietly in my room I found myself being taken over water, and then through a stretch of country. I was then taken down a narrow path—two or three could walk abreast; on my right was a river, and on my left wooded country. Suddenly I found myself standing in front of a sentry box, and seemed unable to go further. "Why," I asked, "am I brought here?" and almost before I had finished the sentence, I saw standing immediately in front of the sentry's box a young fellow apparently about eighteen. He was standing with his gun resting on the ground. His hands touched the barrel just below the bayonet. I also noticed he was wearing an oval-shaped hat without a peak. The hat seemed to be of a dark material piped with red.

As I looked I saw his eyes were closed, so I concluded he was either dozing or in a "brown study." Then, as I looked up the path down which I had come, I saw forms moving stealthily towards us. I touched the young fellow on his shoulder, and stepped into the sentry box, and then I noticed for the first time that I appeared to be dressed in white. The sentry turned round, looked straight at me, rubbed his eyes, and then looked again. I pointed with my left hand to the moving figures

now rapidly approaching. Six or eight of these were crawling on their hands and knees in the grass on the right of the path near the edge of the river, and others were walking behind. The nearest man was only a few yards from where the sentry and I stood, and I could see they had on their heads a kind of flat-shaped helmet with a spike (I mean flat compared with our policemen's helmets).

Just as I thought my warning was too late, I heard a rifle shot and a scuffle just beside me, and then further down the path I heard another report, then another, which sounded a little further away, and then a fourth which sounded yet further away still. The shots or reports sounded to me like fore-arranged signals that the enemy were near. I turned to look for the sentry, and found him lying beside his box evidently wounded; near him were lying three motionless bodies of men who seemed to be wearing dark suits and helmets with spikes, and one man just beyond the three was in a kneeling position.

Then I heard a rush behind me, and I turned and saw men moving, and I noticed these were wearing hats or caps of the same shape as our regulation khaki caps with peaks, and as far as I could see in the darkness, they looked to be men in khaki. They seemed to make a dash forward, up the path towards the darker figures, and I heard a clashing of steel.

Then I saw the wounded sentry move, and he put out his hand as though to touch me, and said, "Mother." I placed my hand on his head and tried to soothe him, and he seemed quite contented. After a while my guide stood beside me, and intimated that it was time to go. As I stood up I saw some of the men in khaki returning, walking with a firm tread, and talking and laughing among themselves.

As they came near the sentry box, I heard one of them say, "Hullo! Look here!" and saw him bend over the form of the sentry, kneel on one knee and raise the sentry's head.

Then I felt a sensation of being taken swiftly through the air, and I found myself back in my room again, and noticed it was then twenty minutes to nine—Falmouth time.

I have often been able to travel in this way, and have seen things taking place at a distance, and also made my presence felt. At times I have been seen, but never before have I had an experience like this. I wonder if others have had similar experiences, and if so have they never been able to corroborate them?

VISIONS AT THE BATTLE FRONT.

"Pax," a correspondent of LIGHT who has been active in pursuing inquiry into the stories of visions at the battle-front, sends us the following extract from a letter received from an artilleryman on the 26th ult.:—

With regard to the stories which you have heard about "angels and spirits" appearing to our chaps in the trenches, I can only say that I have not seen them myself, but then, of course, we do not stop in the trenches long and have not the experience of them as have the infantry. I have heard several fellows discussing this subject and they absolutely vouch for the truth of it. They may be right, but, of course, you must remember that trench work is mind-straining as well as nerve-racking, and that may account somewhat for a lot of these stories.

"Pax" adds that nevertheless she has heard thoroughly reliable accounts of visions which were not seen in the trenches.

The "Notes of the Month" in the current issue of the "Occult Review" deal at considerable length with the matter, citing several of the accounts which have appeared in LIGHT. The editor, Mr. Ralph Shirley, remarks on the considerable discussion which has taken place in the Press regarding the alleged psychical phenomena at the Battle of Mons, and referring to the attack made by the "Evening News" on the statements by Mr. Sinnett in the "Occult Review," and to the (unfounded) claim of the evening paper that the record given was derived from Mr. Machen's now well-known story, he says:—

Seeing this attack I at once wrote a rejoinder giving the true state of the case. I regret to have to state that, deviating from every tradition of self-respecting journalism, the "Evening News" failed to insert my reply.

Mr. Shirley relates that he has interviewed two English ladies who have been nursing at a hospital at St. Germain-en-Laye, in the neighbourhood of Paris. These ladies stated that the accounts in question were in France "not merely implicitly believed, but were absolutely known to be true," and they added "that no French paper would have made itself ridiculous by disputing the authenticity of what was vouched for by so many thousands of independent eye-witnesses."

Mr. Shirley points out that those who have witnessed and

related these supernormal appearances are not unnaturally shy of giving their names in view of the scepticism of the general public—a consideration which we have found by experience to apply to psychic phenomena generally. As we observed a short time ago in "Notes by the Way," some people can hardly be prevailed upon to relate their psychic experiences at all, much less to authenticate them with their names for public satisfaction. The testimony which comes to light (the pun is unintentional) is but a fraction of that which is withheld. When the reality of spirit existence comes to be a matter of general knowledge, a different atmosphere will be created, but by that time the need for witnesses will have greatly diminished. We want the witnesses now to help—and here we may quote the "Occult Review" again—"to break down the all-too-prevalent disbelief in the reality of the unseen world which, more than anything else at the present time, is hampering the onward march of human progress."

DREAM CHILDREN.

Those who have read "Our Mutual Friend," to which reference was made in "Notes by the Way" last week, will remember Fanny Cleaver, the heroic little hunchback girl described variously as "Jenny Wren," "the doll's dressmaker" and "the person of the house." We select the following passage from the book as having a peculiar psychic interest. It occurs in Chapter II., Book II., which describes a visit paid to "Jenny Wren" by Eugene Wrayburn and Lizzie Hexam. "Jenny Wren" observes:—

"I wonder how it happens that when I am work, work, working here, all alone in the summer-time, I smell flowers."

"As a common-place individual, I should say," Eugene suggested languidly—for he was growing weary of the person of the house—"that you smell flowers because you *do* smell flowers."

"No, I don't," said the little creature, resting one arm upon the elbow of her chair, resting her chin upon that hand, and looking vacantly before her; "this is not a flowery neighbourhood. It's anything but that. And yet, as I sit at work, I smell miles of flowers. I smell roses till I think I see the rose-leaves lying in heaps, bushels, on the floor. I smell fallen leaves till I put down my hand—so—and expect to make them rustle. I smell the white and the pink may in the hedges, and all sorts of flowers that I never was among. For I have seen very few flowers indeed in my life."

"Pleasant fancies to have, Jenny dear!" said her friend, with a glance towards Eugene as if she would have asked him whether they were given in the child in compensation for her losses.

"So I think, Lizzie, when they come to me. And the birds I hear! Oh!" cried the little creature, holding out her hand and looking upward, "how they sing!"

There was something in the face and action for the moment quite inspired and beautiful. Then the chin dropped musingly upon the hand again.

"I dare say my birds sing better than other birds, and my flowers smell better than other flowers. For when I was a little child" (in a tone as though it were ages ago), "the children that I used to see early in the morning were very different from any others that I ever saw. They were not like me; they were not chilled, anxious, ragged or beaten; they were never in pain. They were not like the children of the neighbours; they never made me tremble all over, by setting up shrill noises, and they never mocked me. Such numbers of them, too! All in white dresses, and with something shining on the borders, and on their heads, that I have never been able to imitate with my work, though I know it so well. They used to come down in long, bright, slanting rows, and say altogether, 'Who is this in pain? Who is this in pain?' When I told them who it was, they answered, 'Come and play with us.' When I said, 'I never play! I can't play!' they swept about me and took me up, and made me light. Then it was all delicious ease and rest till they laid me down and said, all together, 'Have patience, and we will come again.' Whenever they came back I used to know they were coming before I saw the long bright rows, by hearing them ask, all together a long way off, 'Who is this in pain? Who is this in pain?' And I used to cry out, 'O my blessed children, it's poor me. Have pity on me. Take me up and make me light!'"

PLUMMET MESSAGES.

A REMARKABLE STORY.

In *LIGHT* of April 25th, 1914 (p. 196), appeared a brief account of some plummet or "magic circle" experiments carried on by Mr. Francis Naish, M.A. A short time ago he paid us a visit, bringing with him some curious relics, the whereabouts of which, he explained, were revealed through communications given by the plummet. These relics consist of a disc of vellum with the Greek alphabet inscribed round the circumference, a prism of glass, and a large tooth. The messages (one hundred) were received by him in March, 1915, in conjunction with three colleagues designated as Oxon Alpha, Beta and Gamma.

The experiments were carried on at Burford, where on March 29th Oxon Beta received by the pendulum, swinging over a circle marked with the letters of the alphabet, the following message, which was transcribed by Mr. Naish:—

S. Wisdom [*i.e.*, Simon Wisdom, a local worthy of the past associated with Burford], if you wish to find a relic bright, go into the church and turn to the right. Round by the chapel of St. Thomas, you'll come to a tomb all stript of brass. Behind a saint on the farther side, you'll find my crystal and my gyde. Dixi.

It will be seen that the message is given in rhyme, and has a certain flavour of antiquity. Later Oxon Beta received a further message:—

Simon Wisdom. This is my command, because I wish you well I bequeath the crystal to Franciscus Naish. If he keeps it secret he must use it only himself. If he obeys this order he will in time see many wonderful things with it. If not, great troubles will fall on all of those who were present when he found it. I swear it by our lady. Dixi.

On March 31st Oxon Alpha took up the wondrous tale, with this result:—

Wisdom Simon. When I was a youth I cut a large tooth called the Wisdom tooth, and that is why they call me Wisdom. The tooth soon went and I used it as a plummet for my large guide which was destroyed. You will find the tooth in a hole in the window frame in the ground floor . . . [for prudential reasons we omit the name of the house mentioned in the message]. Dixi.

To cut a long story short, Mr. Naish states that he and his colleagues obeyed the directions in the messages and were rewarded by the discovery of the relics mentioned.

In the course of a letter written after his visit Mr. Naish says:—

The relics have been examined in London by noted experts who testify to their being ancient. The tooth has been shown to an experienced veterinary surgeon (for we cannot accept it as human) who did not identify it as that of any of the domestic animals; but further inquiry is contemplated. The "gyde" is a circle of very fine thin animal vellum, four inches in diameter, with the Greek alphabet beautifully inscribed round the circumference. An expert noted that the characters were not written in modern style. In the centre appear the initials "S. W." . . . The crystal is a prism of glass, triangular, right angled with three polished facets, viz., two sides, each one square inch, and the hypotenuse. The other two sides are unpolished, and show plainly that the workmanship is not modern. Other suspected defects induce the supposition that it was not made for optical purposes, and a question as to whether it is an application of the geometrical theorem of Pythagoras (Euclid I., 47) for the form of a scry glass. This prism has three corners chipped, as though its owner had let it fall at some time. This owner was living at the same period as the famous Dr. Dee, of the British Museum crystal, and his Latin spellings by the plummet in March point to his being a good Latin scholar. A little Greek also came, but not from "S. W.," though he must have known Greek very well to have this vellum "gyde" for use. Other spellings concerning this "gyde" and the hiding-place of the gold ring used for plummet have arrived from "S. W." since my return from Oxfordshire. Readers of *LIGHT* will find an account of this ancient method of receiving messages in Dean Milman's "History of Christianity," Vol. 4, page 120, and in Dr. N. Lardner's Works, Vol. 4, page 445, which contains also the account, in Latin, from "Ammianus Marcellinus," and in Bury's "Gibbon," Vol. 3, page 18, note 31. Zonaras gives a different account of the method (Ann. T. 3, page 28).

It is a curious story, and we give it as an example of a substantial result stated as being gained by the use of the magic pendulum. Mr. Naish has also shown us a number of curious messages, some of them a queer jumble of ancient and modern phrases in doggerel verse, not always of an edifying kind, purporting to come from Anthony Sedley, the leveller, who was confined in Burford Church, and afterwards shot by order of Cromwell.

Assuming the genuineness of the messages, there is a suggestion that the subconscious minds of the recipients of the messages were not altogether inactive. In Chapter II. of his little work on *Psychical Research* (Williams and Norgate) Sir William Barrett deals with the magic pendulum, or *pendule explorateur*, and to this book we commend the attention of readers interested in the question.

Mr. Naish states that the swing is not that of a pendulum, which is due to gravity, but rather the levitation of a plummet from the centre of the circle towards the circumference, and that the spelling was so fast that the letters had to be written in close juxtaposition and without either capitals or punctuation, that the plummet holder was constantly in doubt that spelling was proceeding and that it was impossible for Mr. Naish to decipher the words (*for the most part*) as the spelling proceeded, that his rule was that all should be silent till the plummet became inert, which it invariably did after the final "Dixi," or "Adieu," or "Ave et Vale."

In the meantime, we understand that Mr. Naish is calling the attention of persons eminent in psychical research to the results of his experiments.

SIDELIGHTS.

A new book by Sir Oliver Lodge, "The War and After," will be published this month by Messrs. Methuen.

A correspondent writes to suggest that the adoption of a badge—such as a small silver or gilt cross with the letter S intertwined—to be worn in the buttonhole, might be the means of bringing about introductions between people who have ideas in common, but fear to broach to one another the subject in which they are interested. "Many of us," he says, "are soul-starved in out-of-the-way localities, so that no method for mutual help and unity should be lost, as it now often is." This is not a new idea. A movement of the kind proposed was started many years ago, the members wearing a badge in gold or silver that they might be recognised by fellow-Spiritualists. We have heard very little of this practice lately, and it may have fallen into disuse. It is rather a difficult matter to design any badge that would meet with general acceptance, but the idea is worth considering. By the way, we have known of helpful friendships which began by one party or the other carrying a copy of *LIGHT*, "The Two Worlds," or some other publication of a progressive tendency.

Mr. James Lawrence, Hon. Secretary of the Spiritualists' National League of Defence, writes: "Several members of the Defence League have called my attention to a sermon preached by Rev. Dr. Orchard on May 2nd in the King's Weigh House Church, London, his subject being, 'The Gospel of the Flowers.' Weaving into his discourse certain incidents in the life of Jesus, amongst them the Transfiguration, he said: 'Men saw his face glow with spiritual glory, not at a séance in a darkened room, but on a mountain top in the sunlight.' So far as I am aware, Spiritualists are the only fraternity making serious attempts to obtain transfigurations at séances, either darkened or in light; hence I accepted the reference as being directed against them, and wrote to the gentleman in question, but have received no reply. Perhaps he had no sinister meaning behind the words, but the use of them was unfortunate, as there are always persons ready to pounce upon such utterances and invest them with a meaning and value not really attaching to them. For this reason I feel compelled, by virtue of my office, to give Dr. Orchard an opportunity to offer some explanation."

In reference to the series of lectures on psychology which she is giving on the Mondays in July in Essex Hall, Strand, W.C., Miss Janette Steer, the well-known actress, says: "This is a new platform that I am attempting, but in the midst of so much destructiveness a little constructiveness should come as a pleasant antidote."

A noteworthy feature in "Pearson's Magazine" for July is an article by Mr. William Archer on the question "Can we Foretell the Future?" By way of clearing the ground Mr. Archer lays down certain preliminary principles. He puts aside prophecies confessedly founded on inference from known premises and he is also careful to point out that the inquiry "has no essential connection with what is known as 'Spiritualism,'" observing very pertinently that if it could be proved that disembodied spirits possess the power of seeing into the future, the fact, while very interesting, would be just as incomprehensible as the fact (if fact it be) that we ourselves possess such a power. He proceeds to pass in review a great number of cases, most of which we have met with before. After grouping together many which, though sufficiently remarkable, leave loopholes for such explanations as mis-recollection, telepathy, telesthesia, or mere coincidence, he comes to some which it becomes increasingly difficult to account for on any such lines.

Of these Mr. Archer regards as most conclusive the automatic writing through the hand of Mrs. A. W. Verrall in November and December, 1901, which pictured in brief sentences and with details somebody lying on a sofa or in bed, reading by candlelight a French memoir, "Marmontel," which he had borrowed. When, on March 1st, 1902, a young friend of Professor and Mrs. Verrall, Mr. Edward Marsh, visited them in Cambridge, it transpired that in February he had been reading by candlelight that identical book (which he had borrowed from a library) under just such circumstances, the other details very closely resembling those described. This case, in Mr. Archer's opinion, "seems to place beyond all dispute the fact that the future is not wholly inaccessible to the human mind—that portions of it, at any rate, do somewhere and somehow actually exist before they materialise themselves in space and time." Mr. Archer promises to give a second instalment of his study of the subject next month. He states that he has notes of something like three hundred cases of alleged premonition, prevision or prophecy the great majority dating from the past half-century and that these represent only a selection from the available material.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

DOUBT came a-begging: and I bade him wait;
Fed him, while sorry stories he'd repeat.
He went, and left a cross upon my gate—
The sign that brought his fellow tramp, Defeat.

—ELLA R. PEARCE in "The Nautilus"

THE BIBLE AS ORACLE.—Some people get astonishing results from opening the Bible at random when in need of guidance and then taking the first text that the eye lights upon. A correspondent of *LIGHT* tells how a friend of his met in the train a soldier, who before finally making up his mind to enlist adopted the experiment, after prayer, and this was the text which resulted, and which decided the question for him: "Arise, for this matter belongeth unto thee: we also will be with thee; be of good courage and do it" (Ezra x., 4). Amongst all the appropriate answers obtained by this method of consulting the Bible, it is doubtful whether any could be more specific.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—Mr. Venning, referring to my article on p. 153, denies the ultimate nature of the speck of protoplasm which I gave out to be our earliest grandfather. He says that on the theory of evolution that speck must have had fathers and grandfathers *ad infinitum*, and that the evolutionary hypothesis must be supplemented by the theory of Special Creation as a starting point.

It is true that the evolutionist, as he travels in imagination backwards, must finally reach what seems to be a full-stop at the point where the earth becomes too hot to support life. It was only after this that protoplasm, which is its basis, became possible. How, then, did the first organism make its appearance? Was it produced by a special act of creation or precipitated upon our planet out of space, as has been not very helpfully suggested? Or did it occur by spontaneous generation? The experiments of Pasteur and others proved conclusively, it was thought, that spontaneous generation was a myth and living matter could only proceed from previous living matter, on the principle *omne vivum e vivo*. For the evolutionist the only solution of the difficulty was to agree that spontaneous generation is impossible now, but to assume that in earlier days, when the world was young, more favourable conditions prevailed and life spontaneously arose from the happy and "fortuitous" association of the right kind of chemicals. The principle of evolution was thus carried back beyond the difficult point I have mentioned into the inorganic age, bringing the problem of living matter into line with the whole cosmic procession from nebula onwards. This theory may not seem very poetical or spiritual, but it was eminently logical and scientific. Only there was no evidence in its favour and experiment offered rather less than no support. The belief that life could be generated from infusions had gone the way of that other belief that eels were born of mud and geese from barnacles.

There was no evidence whatever until Dr. Bastian some years ago published the results of his experiments. Employing new methods, he claimed to have developed living organisms from various substances, both organic and inorganic, against which no accusation of life could be brought. Science is arbitrary in its judgment on the claims of new discoveries, and Dr. Bastian's results have not been accepted nor his experiments, so far as I know, repeated. But the precautions taken by him were very thorough, and his reasoning appeals convincingly to the unbiased reader: and similar experiments were said a year or two ago to be in progress. If these are or have been successful, it will prove that for life to appear it is only necessary that the proper physical conditions should be present. Spontaneous generation will have come into its own again, and the evolutionist will breathe more freely. But the problem will remain whether life is a rearrangement of old and familiar forces or whether it is something mysterious and new.

Mr. Venning says, surprisingly, that it is now denied that organisms have grown more complex since the beginning of things. This statement is too startling to stand unsupported by authority. The geological record shows the gradual disappearance of higher forms as the deeper strata are reached. He accuses me of "sneering" at man for proclaiming "what a superior people we are." I plead guilty, with the reservation that I do not feel sure he has been quite successful in his choice of a word to describe a subtle and delicate humour. He recommends two authors for objections to the evolutionary hypothesis. But does he not mean rather the theory of Natural Selection as the *method* of evolution?

At Mr. Venning's request I have re-read his article on "Our Many Ancestors" (August 8th). It is a puzzle of which he has sought in vain for the key. Starting with the assumption that each family has two parents, four grandparents, and remoter ancestors in proportion, and pursuing his quarry through earlier

generations, he finds that quite a short time ago there can barely have been standing-room for his progenitors alone. How, then, can the race be descended from a single pair, as foolish theologians pretend? The *reductio ad absurdum* proves there is a flaw in the argument, but Mr. Venning says he has not been able to find it, though I think he supplies it in his phrase, "ancestral duplicates."

To begin with, it is common knowledge that population increases as you go forwards. Our ancestors, therefore, were fewer, not more, than ourselves. Our remotest human forebears were probably a species or tribe; but let us assume that they were two only, and see what happened. They had six children (approximately), and these intermarried, contrary to our notions of what is correct, and produced in a few generations a prodigious number of descendants (greatly tempered, however, by the struggle for existence) who were all cousins of one sort or another. By Mr. Venning's reasoning their ancestors, with which we started, should have been a vastly more prodigious number. But we know by our assumption that they were two! Is Mr. Venning answered? It is not necessary that each family should have four grandparents all to itself. In spite of complications and interweavings of families, there is and must be a great sharing of grandparents among them.—Yours, &c.,

N. G. S.

The Direct Voice: Its Proofs and Problems.

SIR,—I have been greatly interested in reading "L. A. C.'s" letter in your issue of June 19th (page 290), because I know that he does not stand alone, the same perplexities having been experienced by more than one of my friends, who have referred them to me, and I have endeavoured, however imperfectly, to explain them. First let me express the opinion that "L. A. C." has given an unbiased description of his difficulties.

Of the great number of people who have investigated the Direct Voice some have undoubtedly done so in an exceptional frame of mind. Some have expected to hear Delphic Oracles and been ready to accept everything without proofs, whilst others have erred in the other direction, expecting their spirit friends to satisfy their cross-examinations according to the procedure of a law court, and being acutely disappointed when they have failed to do so. Let me, therefore, state some facts which may serve as a basis for explanation.

1. Our spirit friends do not develop into prodigies of wisdom immediately on transition, nor do they at once lose certain mental defects such as bad memory, lack of confidence, over-cautiousness, &c., which probably tend to counteract any extra powers that may accrue through the fact that they now look upon earthly life from a broader standpoint and a wider experience.

2. They are but learning to take their own spiritual responsibilities, and it is a larger field of work than material responsibilities.

3. How often we find that one person may be most careless in speech (and reckless in act), and yet never seem to suffer any disastrous consequences, whereas another, always cautious and discreet, may make one slip which brings in its wake a perfect cataclysm of catastrophes. We do not yet know sufficient of the conditions or limitations of the spirit life to be able rightly to appreciate the difficulties under which communications have to be made to earthly recipients, but we do know that spirits seldom manifest alone; there are always a number, which would seem to prove that some may experience one kind of difficulty which others may be qualified to surmount.

4. We know that spirits advance in spirit life, and this may involve the necessity of using other spirits as intermediaries, and these latter may be ignorant of the details, which some investigators quibble about. Let me give a personal experience. I was surprised to learn that an old friend wished to communicate by automatic writing through my hand, for she was unable to write when she passed over two or three years before, but the contents of the message satisfied me as to her identity. The rate and form of the writing were quite in accord with the statements that she was only just learning to write. May not similar difficulties in the way of locution explain some perplexing experiences in regard to the Direct Voice?

In conclusion, the writer emphatically states that he has on

numerous occasions heard the Direct Voice when he has been alone, but what proofs can he advance to combat the objections that he was the subject of hallucination?

Such an experience, which is the only really Direct Voice, will of necessity bring absolute conviction to the recipient.—Yours, &c.,

M. R. R.

The Ethics of War.

SIR,—As regards Mr. Wake Cook's excellent and sensible remarks on the Ethics of War, there was no need to give explanation or proof for his obvious statement that "the pacifists were largely responsible for this terrible war." Historical facts are sufficient evidence. The pacifist element amongst us, preaching peace where there was no peace (in the House of Commons and elsewhere) reduced our army and navy—the former by thirty thousand men—at the very moment when they were most vitally needed. The refusal to grant sufficient money for the necessary "defence of the Realm" prevented our being able to defend our Realm adequately—plunged us into colossal and, in great measure, unnecessary expense; and also, alas! into colossal and unnecessary loss of life. This in addition to bringing unspeakable agony—physical and mental—upon our country. No sane person assumes that in this special case preparation for war would have meant immunity from war. It was because Lord Roberts and other experts knew that nothing would deter Germany from making war upon us, sooner or later, that they urged us so solemnly to be prepared with men and munitions. In many cases such preparations have meant immunity, but this can only be when the enemy is governed by a responsible being; not a megalomaniac. In any case, those who refused to be warned acted insanely. Mrs. Duke, in common with all other pacifists, is living under the protection of the defenders of that Realm which she considers ought not to have been defended.

If she and others who think on similar lines were logical and loyal to their opinions, they would disdain to accept the immunity which they denounce.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club, Piccadilly.
July 3rd.

SIR,—In her letter on this subject, Mildred Duke ignores the one thing needful—the motive of the war. Christ forcibly removed money-changers from the Temple, not for His own sake, but because His Father's honour was at stake. The motive of our war is identical: England's honour. I fail to see anything "funny," but then a sense of humour may be lacking.

Personally I do not think we need trouble about "preparations" of any kind. "Not by material, but by moral force, are men and their actions governed," and the English-speaking people may yet form one great nation. "Who sweeps a room as for Thy laws makes that and the action fine" is applicable to the present war.—Yours, &c.,

E. P. PRENTICE.

A Vision of a Cross.

SIR,—This may interest your readers of LIGHT. A little time ago my daughter and myself were sitting at tea in front of the window. It was a beautiful day and the sky was very blue. All at once the sky seemed to open and a huge Cross was formed, such a one as was never seen on earth, all in pale colours of white, pink and blue. At the same time thousands of star lights came quite close to the window; they were seen by both my daughter and myself. We left the room and went to another window, the lights were still to be seen, but not so numerous.

Since then I have lost my husband and now this awful war has come.

I should like to know if anyone else has seen the same.—Yours, &c.,

SEMPER VIVA.

ANSWERS TO CORRESPONDENTS.

"G. W. M."—Many thanks for the anecdote which, although interesting, is hardly important enough for publication, as there are so many cases of a similar kind.

SOCIETY WORK ON SUNDAY, JULY 4th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mrs. Cannock gave most successful clairvoyant descriptions to a large audience.—77, New Oxford Street, W.C.—On Monday, the 28th ult., Mrs. Mary Gordon gave fully-recognised descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. Ernest Meads on "Initiation, Past and Present"; soloist, Mr. E. Godley; evening, address by Mrs. Mary Gordon on "Knowledge." For next week's services see front cover.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave a powerful inspirational address in the morning on "God shall wipe away all tears from their eyes," and in the evening gave clairvoyant descriptions, all of which were duly recognised, affording great comfort to the recipients. For Sunday next see advertisement on front page.

ANERLEY, S.E.—4, WHEATHILL-ROAD.—Trance address on "What we do Beyond the Grave," by Mr. Love. Trance address every Sunday, 7 p.m.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Miss Violet Burton's address, "Behold I Live," was much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. McIntosh, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Memorial Service, Mrs. Maunder, address and clairvoyance. June 30th, Mrs. Webster, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Orłowski, address and psychometry. Wednesday, Mrs. Neville.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Beaumont gave an address on "Peace," and convincing descriptions. Sunday morning meetings will be discontinued till the end of August. Sunday next, 7 p.m., Mr. A. H. Sarfas. Usual circles during the week.—N. R.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. H. Fielder gave spiritual address. Sunday next, 7 p.m., Mr. G. Prior, address; Miss Grace Prior, clairvoyance. Wednesday, public circle, Mrs. T. Brown. 21st, special visit of Mrs. Susanna Harris, short address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mr. Horace Leaf. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke, address; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Curry gave addresses and excellent clairvoyant descriptions both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mr. A. Vout Peters. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public meeting.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, addresses and clairvoyance by Mr. A. V. Peters. 1st, Mrs. Podmore gave an address, followed by clairvoyance. Sunday next, 11.30 a.m., Mr. Williams, address; 7 p.m., Mrs. Neville, clairvoyance. 18th, anniversary services.—T. G. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. George Prior's excellent address on "Things that Matter" was much appreciated. Sunday next, at 11 a.m., the president; at 7 p.m., Mr. Horace Leaf, address and clairvoyance. Thursdays, at 8, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Address and clairvoyance by Mr. and Mrs. Connor. 1st, address and clairvoyance by Mrs. Neville. Sunday next, at 11.30 a.m., Fellowship; 7 p.m., Mr. Trinder. 15th, Mrs. Peeling. 18th, Miss Woodhouse. 22nd, Mr. Dewar, lecture on "Spirit Photography."

BRIGHTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Dale gave an interesting address on "The Way to Obtain Peace, Health, and Happiness." Sunday next, 3 p.m., Lyceum; 7, Mrs. Maunder, address and clairvoyance. Thursday, 15th, 8 p.m., Mrs. Maunder, "Psychic Experiences" and clairvoyance. 18th, Mrs. Boddington.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Brownjohn gave an address, followed by clairvoyance; Mrs. Simmons sang a solo. Sunday next, at 11.15 a.m., circle; at 4.45 p.m., Anniversary Tea, tickets 6d. and 3d.; 7 p.m., Mr. Symons. Friday, at 8, public meeting. July 20th, Mrs. Maunder.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address by Miss Graeter on "Life After Death, and Eternal Life"; evening, interesting personal psychic experiences by Mrs. Aldridge. Sunday next, 11 a.m., Mr. A. A. Bailey on "Modern Spiritualism and Its Necessity"; 6.30 p.m., Mrs. Checketts on "The Silver Thread."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, address by Mr. Lund on "The Purity of Spiritualism"; clairvoyance by Mrs. Lund. Corporal S. Williams attended the Lyceum session. 1st inst., our leader gave an address on "Clairvoyance and Psychometry." Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Tuesdays, at 8, circle. Thursday, 15th, at 8.30 p.m., Mrs. Bloodworth.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Rev. David F. Stewart, M.A., an address on "Is Every Man my Brother?" which opened an interesting discussion; afternoon, bright and instructive session with Fulham Lyceum; evening, Mrs. S. Podmore, an address on "Spiritualism; and its Message," followed by descriptions. Anthem by choir. 30th ult., Mrs. C. Pulham gave descriptions. Sunday next, 11.15 and 7, Mrs. E. A. Cannock. Wednesday, Rev. Wm. J. Piggott on "Foes to the Kingdom of the Spirit." 18th, Mrs. Mary Davies. Every Sunday at 3, Lyceum.—J. F.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Haviland gave an interesting address on "Spirit Identity."

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses and clairvoyant descriptions by Mrs. Farr.—P.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Address and clairvoyance by Mr. Mundy. 1st inst., Mrs. Harvey.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Great Theme" and "More." 28th ult., clairvoyant descriptions by Mrs. Boddington.—C. S.

TORQUAY.—Inspirational address by Mrs. Thistleton, "In Search of God," followed by recognised clairvoyance and messages. 1st inst., address by Mr. Rugg-Williams, and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Private Ben Edger gave an interesting address on "Guidance in the Voyage of Life."—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. A. Boddington. 1st inst., address by Mrs. E. Mann; descriptions by Mrs. Martin.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening service conducted by Mr. Eddy, assisted by Mr. Watkins, who gave clairvoyant descriptions. Other usual meetings.—W. G.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley, address by Mr. Lethbridge, clairvoyance by Mr. Summers.—S. S.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyant descriptions by Mrs. Letheren.—E. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Florence Morse gave addresses and descriptions, morning and evening.—H. E.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Neville's addressee, "Do the Dead Return?" and "Spirit Influence," were much appreciated. Her clairvoyance was good.—C. A. B.

TOTTENHAM.—684, HIGH ROAD.—Mr. Hayward gave an address on "What is Death?" and Mrs. Hayward clairvoyant descriptions.—N. D.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Taylor Woodall (Walsall) spoke at both services, and gave clairvoyant descriptions. 5th, two meetings were taken by Mrs. Taylor Woodall.—T. A.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Grainger on "The Perfect Way" followed by clairvoyance. Evening, address by Mr. C. Tarr on "The Criticism of Spiritualism." Clairvoyance by Mrs. Grainger.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address and clairvoyance by Mrs. Miles Ord. 28th ult., ladies' meeting, address and clairvoyance by Mrs. Hayward. 30th, Mr. Sewell spoke on "The Use of Training."—E. M.

SOUTHPORT.—HAWKSHEAD HALL.—The local medium, Mrs. E. Scholes, spoke on "Personal Psychic Reminiscences" and "The Future Reformation." Descriptions by Mesdames Scholes, Charnley, Newton, and Miss Larney. The Lyceum showed an increased attendance.—E. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, discourse by Mr. J. H. Carpenter on "The Meaning of Life"; anthem by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Agatha Spicer paid a first visit, giving addresses on "Past, Present, and Future," and "The New Theology," following each with clairvoyant descriptions. 30th ult., Miss Beaty Fletcher gave inspirational replies to written and verbal questions. Large audience; most interesting evening.—J. G. McF.

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NOTES BY THE WAY.

Long experience in the investigation of phenomena has convinced us that the inquirer may in some cases be as important a factor in the results as the medium. That consideration alone helps us to understand why some persons at the first onset obtain unassailable evidences in abundance while others gain only mixed and dubious results, or are sent empty away. As an old investigator declared to us recently, the sitter may represent seventy-five per cent. of the séance. Of course it is difficult to satisfy the unsuccessful ones, who are apt to take their own experiences as criteria of the whole subject. And really we cannot blame them. In this matter we cannot be quite satisfied with the experiences of others: we demand experiences personal to ourselves. But it does not follow that these are always unattainable in some other direction. The inquirer who receives cogent proofs through clairvoyance may find no satisfaction at séances for the Direct Voice, and *vice versa*. When we are ripe for them the proofs are never withheld. There is a law in this matter. There are those who have seen evidences of a higher world in the study of mathematics—there is at least one book on the subject—and to these the phenomenal side of Spiritualism might appeal in vain.

* * * *

To us all these diverse and conflicting methods of approach to proofs of a future life are evidence of the reality and humanness of the subject. We are dealing with the subtle and imperfectly understood manifestations of the soul. The faculties of perception and reception differ in all of us. Let us consider the case of a man known to us who has for many years had abundant evidence of spirit existence and spirit influence. At one time he was interested in the phenomena of hauntings and spent much time in places "troubled" by ghostly manifestations. Strangers to him and to each other who visited these places saw many weird things to which he was utterly blind. Yet he was a "believer," while most of the others were totally unacquainted with Spiritualism. If he had had to rely for these things on his proofs of a future life, he might have been excused for asserting that there were no evidences and that those who declared there were laboured under a delusion—were collectively hallucinated. We are so prone to take our own personal consciousness as the touchstone of reality—we feel that what passes our experience can by no possibility be part of the experience of others. In the trial of a case arising out of a street accident a witness declared that certain things, testified to by other witnesses, had not happened. "You mean," said

the Judge, "not that these things did not occur, but that you did not see them." That was the true view.

* * * *

Two small books dealing with the war have been issued by the Theosophical Publishing Society—"War Articles and Notes" by Mrs. Besant, and "The Spiritual Powers and the War" by Mr. A. P. Sinnett (1s. and 6d. *net* respectively). Of the justice of our cause, Mrs. Besant entertains no shadow of misgiving. There have been wars that were evil in their origin, wars begun for transient objects, but this war, she affirms, is none of these. In this war mighty principles are battling for the mastery. Of the two possible world-empires, that of Great Britain and that of Germany, the first embodies—though as yet but partially realised—the ideal of freedom, the second the ideal of autocracy founded on force; and she calls on all who are pledged to universal brotherhood to stand "for right against might, law against force, freedom against slavery, brotherhood against tyranny." To Mr. Sinnett the change in the German character, which the progress of the war has revealed as going on, is almost inexplicable by commonplace reasoning. Consequently we are asked to believe that this struggle on the earth plane is only the material outcome of a mighty struggle on the astral plane between white powers and dark powers, the latter being the harvest of certain evil germs brought over from the Atlantean period, and that the German people are the victims of a dark inspiration which has selected them to be the agents of its terrible will. This is an explanation which does not explain, for if inspiration from beings on the astral plane is necessary to account for the manifestation of certain unsuspected qualities in the German character, we are prompted at once to ask, "Who inspired the inspirers? How far back must we go to get at the original source of the trouble?" It is no use going outside man's own nature to find the origin of evil. Mr. Sinnett's "dark powers" are only the Devil of the old theology, omnipresent and almost omnipotent, in a new form.

* * * *

We think all Spiritualists will agree with Mr. Sinnett's wise protest against the mistaken conception that it can possibly become the duty of our troops, if they have the opportunity, to revenge on the German nation the cruelties perpetrated against the Belgians. He says:—

It would not only be un-Christian to think of such vicarious revenge, it would be foolishly unmindful of the fact that Nature can deal with the real criminals in these cases in a way which no human justice could possibly emulate. . . Just as love, kindness, and sympathy lead the soul infused with them to lofty conditions of happiness, so the perpetration of physical cruelty in this life drives down the author thereof to conditions of misery, the intensity of which imagination can hardly realise. Even if we could catch the actual perpetrators of some amongst the most horrible cruelties that have been perpetrated on women and children in Belgium, no punishments that human power could inflict would be comparable in their intensity with those developed by natural law as the consequence of such action. . . Vengeance may be left to a higher power than that which we can exert on the physical plane of life.

If this be true, Nature is indeed merciful, for the redemption of such souls can only come by way of suffering—suffering that must be at least equal to, though far different in character from, that of their victims.

In his little book, "Pacifism in Time of War" (Headley Bros., paper cover 1s., cloth 2s. net), Mr. Carl Heath asks, as other Pacifists have asked, whether, in the event of the victory of the Allies, German military power is to be broken in order to enthrone some other military power in its place. For if so, he holds that the result of the war will prove but a mere shifting of the evil.

To put a term to the rule of fear in Europe and the rule of the sword, it behoves all men of goodwill to unite in a universal insistence for a Conference of the nations at the end of this war, which, by general consent, shall reduce these stupendous and crushing weapons of murder in all the States without exception, and bind Europe in a common pact of freedom, peace and justice. Such a pact must, by some such plan as that proposed by the President of the United States for International Commissions of Inquiry, put it out of the reach, once and for all, of any group of statesmen of any nation, and of any sectional interests behind those statesmen, to plunge the world in war. . . . Hostile alliances and big armaments, the twin curses of Europe, must be swept from the world and their place taken by no Utopian dream, but by a strong union of the free States of Europe, a European *Entente* which, in due season, and with the active co-operation of America, shall presently become an *entente* of the world.

Some readers may be unable to agree with Mr. Heath that this proposal is "no Utopian dream," but they will find that at least he presents his case with great force and ability.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

ERRATA AND A FURTHER EXPERIMENT.

By W. J. CRAWFORD, D.Sc.

Owing to the corrected proof of Article III. not reaching the office of *LIGHT* until too late, the following errors require correction: In Experiment 2, the height of the table was given as 2ft. 7in.; it should be 2ft. 5in. The weight was given as 13lb.; it should be 10½lb. (as taken by calibrated spring balance and correct to ¼lb.). The psychic pressure is then $10\frac{1}{2} \div 408 = .025$ lb. per square inch instead of .032.

I wish to take this opportunity of recording another table levitation. On Sunday evening, June 27th, the circle held a demonstration *séance* in my house for the benefit of friends. The table, which is a square-topped drawing-room one with curved legs (four), was levitated many times, the longest period being certainly well over a minute (though I did not time it).

The weight of the table is 16lb.; its dimensions 20in. by 20in.; its height 2ft. 5in. The psychic pressure (assuming it to be uniform) is then $16 \div 400 = .04$ lb. per square inch. During one of the levitations I wished to make some rough calculations for some experiments pending. I entered the circle and pressed down upon the table (which was about 18in. up in the air) with all my strength, but I was unable to make it touch the floor. A friend then leaned over the circle and our combined exertion just caused it to touch the floor. The table then stood up on two legs and I endeavoured to depress the raised end, but I was quite unable to do so.

I would also like to mention that the experiments I am describing can be duplicated at any time, and therefore differ considerably from the usual run of psychic tests. The reason for this satisfactory state of affairs is the remarkably uniform psychic field presented at each *séance*. There seem to be no unequal results in this circle.

THERE are always in *LIGHT* certain articles that are worth reading, and ideas that you did not find anywhere else, except in a few books that are out of print. Certainly, among current papers, *LIGHT* and "The Occult Review" are unique in many of their subjects and methods of treatment.—"Healthward Ho!"

THE DIRECT VOICE: ITS PROOFS AND PROBLEMS.

Mr. Stanley Gordon, an old reader and contributor, writes:—

I observe in *LIGHT* of June 19th (p. 290) a letter by "L. A. C." in which he relates certain experiences he has had in connection with the Direct Voice, some of which he regards as unsatisfactory and perplexing. Like "L. A. C.," I, too, have been a student of Spiritualism for upwards of thirty years, and have only recently had the opportunity of testing by experiment the value of the Direct Voice. I interviewed both Mrs. Wriedt and Mrs. Harris, but I found more satisfactory results, as far as I am personally concerned, with Mrs. Harris. Invidious comparisons have appeared regarding these gifted mediums which I think are unfortunate. Each has her own distinctive sphere and each is rendering important service to the cause of Spiritualism. May such gifted ones be multiplied. As Mrs. Wriedt does not go into a trance, the results in her case may for the purely scientific mind be more satisfactory, but as I know that many of the most important communications from the unseen world have been given through mediums in a state of trance, the fact that Mrs. Harris goes into a trance does not disturb me in the slightest. And, further, I am convinced that the results depend almost as much upon the sitter as upon the medium. What we really are is to some extent revealed in these interviews.

It does not appear to me that "L. A. C.'s" difficulties are serious. The statement made by his mother at the *séance* with Mrs. Harris may seem wide of the mark, but it would be necessary before analysing it to have the exact terms that were used. Were the words taken down at the *séance* or reported from memory? And "L. A. C.'s" reference to the "ring" is surely hypercritical. When shown the ring, "Peggy" said, "Yes, I recognise it." "L. A. C." tells us that he expected the answer to be "Yes, it is my old ring." There is really not a great difference between these two statements. Does "L. A. C." imagine that he is to receive from the unseen world the answers which he conjectures in his own mind?

My own view is that if we are to appreciate the value of the Direct Voice it will only be after repeated interviews. In all I had about twenty interviews, two with Mrs. Wriedt and about eighteen or more with Mrs. Harris. I could reproduce many more absurdities than "L. A. C." seems to have experienced, but I made it my object to get at the truth, at some facts that would convince me that there was an intelligence at work on the other side. I will give two of these experiences.

At a *séance* with Mrs. Harris the intelligence claiming to be David Duguid, the Glasgow medium, manifested. It so happened that thirty-five years ago or thereabout I was in the house of Mr. and Mrs. Bowman in Glasgow, who were interested in Spiritualism, and I had a private sitting with David Duguid. A picture representing the eastern shore of Loch Katrine was painted. The picture was given to me, and I have kept it sacredly ever since. The intelligence claiming to be David Duguid reminded me of that incident. He said, "You have that picture now." I said, "Yes." He added, "You have it in your box in which you keep your most sacred things." I said, "Yes." No clue whatever was given as to the picture or where it was kept. I am absolutely certain the medium knew nothing of this, and the only explanation possible is that either it was my own intelligence speaking back to me through the medium, or that the intelligence of David Duguid was present.

The second incident occurred at a public *séance* with Mrs. Harris in Devonshire-street. There would be about ten persons present. German was being spoken, and I suggested that the German Volkslied, "The Mill," should be sung. No one present knew the words exactly, when from the trumpet came clear and distinct the words of the well-known song, and sung in a resonant voice:—

"In einen Kuhler Grunde da geht ein Muhlen Rad,
Mein Liebschen ist verschwunden das dort gewohnt hat,
Sie hat mir Treu versprochen gab mir ein Ring dabei
Sie hat die Treu gebrochen, das Ringlein sprang entzwei," &c.

The question that occurred to me was who sang the German song? I can vouch for it that there was no arrangement between me and the medium. The voice came from the trumpet. "Harmony" declares that she does not know German. The medium, Mrs. Harris, maintains that beyond a few phrases she does not know German. Who then sang this German Volkslied, at once, on my suggestion?

I had many more startling experiences convincing me beyond the possibility of doubt that there was an intelligence from the unseen world speaking through the trumpet. What has perplexed me is that many claiming to be the spirits of the most exalted personalities in history manifested at these *séances*, and left me stupefied and amazed. I wish to thank Mr. Mackenzie for his letter on this subject which appeared the other week in

LIGHT, as I have found it helpful. As yet, I know not what interpretation to give to these experiences.

But amidst these manifestations there was no lack of incongruities. Let me mention one. I went to Mrs. Wriedt hoping to get into contact with a brother who passed over when I was a boy. That is more than forty years ago. Sure enough he manifested but only for about two minutes, and with nothing very important to say. He told me he was busy assisting spirits at the war, which was possible enough. I had made a long journey to meet him. I had longed to come into contact with him for many, many years. And when we really met through the instrumentality of the medium he gave me two minutes of his time! This seemed to me incomprehensible. And yet before my investigations were ended I had ample proof that my brother had really spoken to me.

My view, therefore, is that we should not be discouraged by these seeming incongruities, but that we should persevere until we know what are the spiritual facts with which we have to deal. To the earnest inquirer abundant proof will be given.

Let me add that the severe strictures sometimes passed on our mediums might with advantage be modified. I have no brief to defend mediums. Doubtless there have been dishonest mediums. But where we have mediums who have given years of devoted service to the cause of Spiritualism we should hesitate to wound their feelings by the severity of our remarks. At least, let us be quite sure as to the meaning of the answers given before we condemn. As has been so well pointed out in your own leader on this subject, and in various other paragraphs in LIGHT, the conditions for the transmission of thought may often be unfavourable, especially at the outset of our inquiries. In my own case I soon forgot the incongruities and irrelevancies of expression in the genuine facts that I ascertained, and which have given a new intensity to the beliefs I have long entertained that the soul is immortal, and that life on the other side is as real as, if not more real than, the life with which we are familiar on this side of time. No words of mine can adequately express the gratitude I owe to the Rev. Mrs. Harris and "Harmony," and the other spirit guides who have helped me in this respect.

"L. A. C." writes:—

With the exception of a not very illuminating letter from "R. B.," my communication of a short time back has not borne the fruit I hoped. The whole value of Direct Voice phenomena rests on the question of identity. To read the published accounts one would think that one had only to secure a Direct Voice séance to obtain immediately convincing proof of the living presence of one's spirit relatives and friends. As a matter of fact, nothing of the sort is the case, and I expect those who are perplexed and disappointed outnumber those who are, or profess to be, satisfied. I am not exacting, and I should willingly accept such evidence as would convince me of the identity of an unknown voice speaking over the telephone; but when such evidence is totally lacking, and, indeed, rather tends to point the other way, I say I am entitled to ask myself if I am not being "spoofed" by personating spirits. It is certain we know even less about the Direct Voice phenomenon than we do about other psychic manifestations. We only know that it exists; but I assert that no "conditions" will account for a foolish and deliberate lie told by one spirit and confirmed by his wife, followed by a paltry and manifestly untrue attempt to "get out," nor for the inaccurate nonsense talked by my alleged mother.

Once again I ask the experts, what am I to think? And to resuscitate an ancient formula, "I pause for a reply."

"L. A. C." is evidently labouring under a sense of personal grievance. His remarks do not apply to the experiences of many inquirers in regard to the question of obtaining immediate evidence of identity. We have much testimony (which for one reason or another has not been published) of the most cogent kind that such evidence has been given again and again. The witnesses are persons of unimpeachable reliability, in some instances with the additional qualification of a legal training. At the very first sitting with one of the mediums to whom "L. A. C." refers, we gained the most convincing proofs of the identity of several of the communicators. We have met with failures and disappointments in the inquiry, but these in no way affect the value of the positive evidences.

LIFE has no smooth road for any of us, and in the bracing atmosphere of a high aim, the very roughness only stimulates the climber to steadier and steadier steps, until that legend of the rough places fulfils itself at last—"over steep ways to the stars."—F. H. ROSCOE.

THE UNION OF OPPOSITES.

NOTES ON "THE ORIGIN OF EVIL."

"N. G. S." says that what he writes amounts to "The Problem Re-Stated." Those who are interested in the views of "N. G. S." may find the problem considered at length many years ago by Wynwood Reade in his book, "The Martyrdom of Man."

But if we follow "N. G. S.," there would appear to be no problem. For the facts, as stated by him, are facts, and his line of argument is quite fairly and, I think, admirably drawn out from the facts. The only question is as to his premises. The lunatic who affirmed that he was the son not only of St. Peter but of St. John also, was logically correct when explaining that he was son to St. John by another mother. But there would appear to have been something shaky in his premises.

If "N. G. S." postulate a God of absolute goodness, he must also postulate a devil of absolute evil. For in our universe of contradiction good and evil both exist, and so if we make abstraction of the one for a Deity, we must make abstraction of the other for an opposing Deity also. This, till comparatively lately, was the attitude of Christianity; there was belief not only in a personal God, but also in a personal devil.

Now, however, that the form of belief tends to acceptance of a transcendent God, any personal devil is rejected. For God there is, therefore, transcendence of good and evil, as the Editor of LIGHT has suggested.

Does this get rid of good and evil in our universe? Undoubtedly not: they remain facts for us as human personalities. But, still, I would suggest, there is evidence in human experience of this transcendence of good and evil.

The martyr to religion suffers torture, even death, for principle: the nurse, the priest, the altruist ignore earthly pleasures and pains for principle. The seeker after truth ignores wealth, rank, all earthly joys, for strife to solve the riddle of the universe. Not only the sanest of men, but those we most honour and respect are the men who, forgetful of self and the pains and pleasures of this world, live for the benefit of others and the advancement of truth. They ignore good and evil, in fact. For if we dissociate goodness from pleasure and evil from pain, we open a new problem, which "N. G. S." does not touch.

I would suggest that, as time passes, the desire for self-expression has greater and greater weight with humanity quite apart from desire for earthly pleasure or pain: this desire for self-expression would appear to transcend desire for pleasure or care for pain as generally understood. It must search for that peace which passes understanding. Perhaps we may say that Gautama and St. Francis of Assisi, for instance, went far to attain self-expression. And did they not attain transcendence of what we term pleasure and pain? We all of us want something we cannot find in our human life, and many of us, seeking for this something, ignore pleasure and pain.

Perhaps all above written points to a God for whom there is transcendence of pleasure and pain, of good and evil: points to the peace that passes understanding.

But still we have no explanation of why God permits the appearance of evil. May I suggest the problem is insoluble, and that all we can do, as reasonable beings, is to accept as fact that which is beyond the purview of human thought and try to make the best of it?

But do not forget that, necessary as faith is for man if he would find self-expression, human experience tells us definitely that it has been his constant struggle against evil which has led to his evolution in goodness. Why God permits evil is beyond our imagination. But in our universe of contradiction it is a fact that no good can exist without evil. We have, indeed, the delicious contradiction that life in our universe would be unbearable without evil.

F. C. CONSTABLE.

It belongs to every large nature, when it is not under the immediate power of some strong, unquestioning emotion, to suspect itself, and doubt the truth of its own impressions, conscious of possibilities beyond its own horizon.—GEORGE ELIOT.

THE SCIENCE OF LIVING.

By J. HAROLD CARPENTER.

Personal testimony upon a subject of such vital concern to every living being as Spiritualism is sometimes of greater value than the most carefully written article which advocates or explains its principles; and it is in this belief that I find my apology for striking the personal note in that which I would fain express. For it is of what I have found in this mightiest of all revelations which God has made to humanity that I would write, and not of what I have read or believed; it is of the miracles that Spiritualism has worked in every day private life that I would speak, and not of the wonders of the séance-room. Of such we have ample records which attract the attention of inquirers; but what escapes their notice is the answer to the first question which I was ever called upon to face, "What good can it do you?"

That question was put to me in the early days by one who was near and dear to me, but who did not share the first flush of enthusiasm which followed upon my discovery that it was possible to obtain some definite idea as to the nature of that destiny which awaited me, amongst other mortals. To my mortification I was unable to reply. I knew next to nothing of my subject; I was only aware that those we love do not pass into silence and extinction. That was all, and I let the question pass. I did not know.

That happened several years ago. Death came twice and kissed the brows of loved ones; but my conviction remained unshattered. That experience, however, was but the foundation upon which a new heaven and a new earth were to be slowly raised.

To prepare a soul for the life to come is the avowed object of every religion, and in this respect I found Spiritualism far and away ahead of its contemporaries. The lofty ideals of ancient times, dimmed by the dust of ages, and disordered by the violent upheavals of struggling humanity, too often defied reason, and remained but the shadowy relics of bygone faiths. But with a firm, relentless, yet tender hand, Spiritualism swept aside the dust of time, and restored to a new life the ideals and traditions of the past. This raising of the dead proclaimed to me her divine origin; her teaching of the life to come, her divine mission. But even so, my first great question remained unanswered, and I had not yet discovered the good that Spiritualism was to do.

The ideal of the Great Beyond became the ideal of the ever-present now. But to live in this world that one may truly know how to live in the next was a problem between the statement and solution of which there appeared to be a great gulf fixed. To live on earth and yet to live in heaven seemed a condition to which only a natural saint could hope to aspire. Spiritualism revealed the ideal; could it help in the attainment? Of what use to lay up for oneself treasures in heaven, when the wherewithal to live on earth might be wanting? Were the ideals of Spiritualism only fit to remain isolated in their spiritual glory, awaiting the spirit's coming, or would they admit of a material setting, and shed their benign influence upon the affairs of everyday life? Could the poor, the outcast, the uneducated grasp her teaching, and live it in spite of their environment? That seemed to me the crucial test, the one great test which only a true religion and philosophy could hope to withstand. Was Spiritualism of practical use for all sorts and conditions of men, or was it only for the chosen few? Did Spiritualism possess the knowledge requisite for the living of its ideals? Could it impart such knowledge to those who saw the ideal from afar off, but always failed to attain it? Or must it fall back upon the demands of its predecessors, declaring that such can be attained by faith alone? Was there a knowledge to be gained from Spiritualism that would be of practical service in everyday life, that would help every living soul not only to understand the meaning of life but to live it, not only to perceive an ideal but to attain it? If so, then indeed might Spiritualism be acclaimed the saviour of the world, in that it could accomplish what no religion had yet been able to do.

At last my first great question found its answer, and from

the wealth of intelligence in the Great Beyond came the response which I had sought. This is the real work which Spiritualism has come to do, to impart to all who seek it the knowledge that need that will enable them to realise the ideals that it reveals through the reunion of the living and the dead. That is but the foundation upon which the science of living may be reared, the infant school through which the soul of man may pass to the great colleges of life which lie beyond. None who graduate there need be outcast, poor, lonely, or the victim of environment; for in Spiritualism lies the knowledge that will bring forth to each and all who seek to gain it a sane, healthy success in the material life, wisdom in the mental, and peace in the spiritual. God is no respecter of persons, and in Spiritualism may be found a practical knowledge for everyday life such as the world's wisest men can never exhaust, and yet which its simplest may understand. He who will drink of these living waters need know neither poverty, misfortune, nor material ill, for the true science of Spiritualism is the science of living, and not merely of communicating with the so-called dead.

And this is what my experience of Spiritualism has shown me since the day that I could not answer the question, "What good can it do you?" To answer it now I have but to glance back over the years of the past, and to trace in them the work of those invisible hands which, with boundless love and wisdom and patience, have shown to me, by experiences both bitter and sweet, a little of what Spiritualism means, and above all, the vast responsibility which those who profess its teachings bear. It is no light burden, this ray of heaven that has illuminated the world. Realising the mighty purpose which lies behind this sweet communion of the living and the dead, well may we pause to ponder awhile on the responsibilities which that communion entails, and the call which comes to us from beyond the grave to learn first, and then to teach, that which true Spiritualism offers to humanity, the great Science of Living.

STRANGE EPISODES OF THE WAR.

Mr. Reginald B. Span, whose name is widely known in connection with his writings on psychical phenomena, sends us the following account of two curious instances of the supernormal. They are the more significant as having happened outside the ranks of those who study the subject:—

A friend of my mother, a Mrs. W—, whose husband, Captain W—, is at the front, has a little boy aged five years. The other day she remarked to him, "Daddy is busy fighting the Germans." The child promptly replied, "No, he is not, he is lying in a tent, and he looks rather funny." A day or two later news came that Captain W— had been severely wounded, but they could not at once move him on account of the terrible fighting, and when they looked for him afterwards he had disappeared. This officer was officially reported wounded and missing a few days ago. The child could give no reason for his remark; he only knew it was so.

Another curious incident, which was reported in the "Daily Mail," refers to the strange death of Mr. Alfred Donnison, a well-known Hull manufacturer, a very patriotic Englishman who had served twenty-one years in the East Yorkshire Rifle Volunteers. Suddenly on a recent date this gentleman, who did not know a word of German, commenced talking volubly in that language (so it was alleged), and ended up by saying in English, "God bless the Kaiser." A woman called in two soldiers and eventually he was taken to the police-station, where he was taken suddenly ill and died.

My theory and explanation is that Mr. Donnison was temporarily "possessed," his organs of speech being controlled by the spirit of a deceased German, who spoke through him, a common phenomenon amongst Spiritualists. Mr. Donnison protested on the way to the police-station that he was not a German, had no German sympathies, and did not understand the language, but naturally he would not be believed in the face of the testimony of witnesses. I think my explanation should be sufficient to clear his character—at any rate in the eyes of Spiritualists.

ALL persons who are naturally drawn towards the ceremonial aspects of religion are really devotees of the higher magic: are acknowledging the strange power of subtle rhythms, symbolic words and movements, over the human will.—EVELYN UNDERHILL.

A LUCKLESS EXPERIMENT.

"Ah Love! Could thou and I with Fate conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits—and then
Remould it nearer to the heart's desire?"

We tried it, my Love and I, in the dark night, when all the world lay sleeping. A stupendous labour it was to achieve, and a sad mess we made of it when the transformation was at last effected. We soon shattered everything to bits, and great fun it was so far, but ah, the reconstruction! How much easier it is to criticise than to create; to find fault than to discover the more excellent way!

As we gathered up the glowing fragments of the battered sun and the pounded pulp of the plastic earth, our first idea was to re-arrange the scheme of things so that the fury of winter and the fierceness of summer should no longer oppress mankind. We measured out the new orbit, we calculated the speed, and set the planet spinning round its central orb at such a distance and at such a rate of revolution that neither heat nor cold could gain ascendancy again for ever, but a perpetual spring reigned supreme over the whole earth.

Oh, the joy of it, as we watched the bright blossoms unfold and reach out from the verdant meadows and from the bursting woodlands beneath a sky of translucent blue flecked with little fleecy clouds! Soft showers alternated with glorious sunshine. Not a leaf faded or withered; all was bright, beautiful, young and gay; and vast continents of vernal life stretched from shore to shore of the peaceful seas.

But there was one thing we had forgotten—nothing ripened, nothing came to maturity. The buds appeared, the blossoms opened, and then—they were succeeded by new buds, new blossoms. The tender grass sprang up but never reached the fulness of haytime, and the eager young lambs soon cropped the short turf bare to the soil and roamed hungrily for food. There were no fruits in the orchard: there was no golden corn in the fields. The birds mated and built their nests and sang plaintively of the summer that was ever in promise and yet never came. And one by one their songs grew more and more sad, while the swallows wandered hither and thither in twittering perplexity till they sank exhausted, and in time all the birds drooped and died as if of weariness, and even the cuckoo at last ceased its hopeless cry in the woods, for its voice grew hoarse and faint till it had lost the power of calling its mate, and flitted lonely and silent from bough to bough.

No maturing!—we had learned our first lesson: perpetual spring was not, after all, a practicable ideal; it was not even nearer to our goal—the heart's desire—than the old time changes of season with all their vagaries.

"It will not do at all," said my Love.

"No," said I, "let us begin all over again."

Once more we took our universe and shattered it to bits and remoulded it yet again, reverting this time to its normal natural conditions. We found it even advisable not to vary the earth's orbit by a single mile, to alter its rate of revolution by a second, or to change the inclination of its poles by a degree.

It was not in natural form, we agreed, my Love and I, that the world needed modification. We would try next time a remodelling of the spiritual. So we built it all up as of old once more, but we left out pain and sorrow, and we banished sin.

Alas, our second venture was no happier than our first. As we rooted out the weeds of pain and sorrow we plucked up with them the flowers of sympathy and the love-plants that grew beside them, nor could we, with all our care and patience, out-root the one without sacrificing the other, for they seemed to grow together like the wheat and the tares in the parable. Even where we did succeed in destroying the weeds alone, we found to our surprise that the flowers of sympathy withered and the love-plants could no longer live when the weeds of pain and sorrow were not there.

And when we had banished sin, humankind, to our amazement, was humankind no longer, but a mere Frankenstein machine, virtueless, incapable of development, an automaton, who roamed with glassy eyes and unwavering steps, never

stumbling yet never mounting the hills, but treading round and round a dreary path of circles on the plains below.

Again we realised it would not do. Again we broke our universe to bits and once more remoulded it with changed ideals as to the abolition of the power to sin and as to the total prohibition of pain and sorrow. A hundred times we broke it up and remodelled it, now this way, now that. We tried adjustments—a little less of sin, a modicum less of grief, a few grains more of pleasure, a little larger proportion of joy, a few less tears, a diminished proportion of disease, a tempering of every ill as far as we could plan it.

Unfortunately with every fresh trial some unlooked-for drawback discounted all our efforts, and as we discarded first this, then that, and then the other of our innovations and improvements we found to our chagrin that our modelled and remodelled world was gradually reverting more and more to the very same conditions as those which it originally had before we began tampering with its economies. And just as the morning dawned, after our long night of fatuous toil, spent in doing and undoing and re-doing and re-undoing, we found at last that we had rebuilt the world exactly as it used to be.

Just then the sun rose, and the people woke and went out to their work, and it was day. We felt glad they had been asleep until we had restored the world to what it was, for so they never knew what hopeless bumbles we had made that night, my Love and I.

OMAR KHAYYAM AS A SUFI PHILOSOPHER.

In the July number of the "Islamic Review," in the first of a series of articles on "The Psychology of the Persian (Mystic) Philosophers," Dr. A. N. J. Whyman declares that Omar Khayyám, though his romantic rubaiyat or verses are known, esteemed, and quoted all over Europe, is still to a great extent misunderstood. It is, in Mr. Whyman's view, incredible "that a scholar famed as a scientist in the three greatest courts of his time and honoured by scholars the world over should give himself up in the heyday of his success to an idealisation of wine and the pleasures of an unrestricted life of wanton indulgence." Omar, moreover, was a Muslim, and all kinds of intoxicating liquor are forbidden to the Muslim. But he was of the Sufis, and a common practice of that school was to express their tenets in a mystic form:—

A few years ago I received from a Sufi of my acquaintance a little-known work called "The Mystical Dictionary of Sufi Philosophy." It is an Arabic work circulating amongst Sufis. In it those Sufi expressions in use before A.D. 1000 are marked specially by my friend. I shall give the translations of some of these words and their equivalents to show how Omar may be read as a Sufi philosopher. "Wine" is given as meaning "love of God" or "devotion"; the "tavern" is "the mosque"; "beauty" is the "Perfection of Allah"; "the Loved One" or "Beloved" is Allah himself; "the Lover" is "man"; "sleep" is "meditation on the essence of Allah and His divine grace"; "the taverner" and "the saki of the tavern" is "a scholar," "a wise instructor"; "the Eternal Saki" is again "Allah"; "perfume" is "hope of Divine Grace"; "wantonness" is "absolute absorption in religious fervour"; and so on. It is not necessary for me to give any more examples. One may see by these few specimens that Omar, treated according to the rigid Western fashion from FitzGerald's translation, is very different from the same man in the true aspect of his Sufism. Read again his rubaiyat and see what depth of feeling and religious ardour are displayed therein.

Admitting that the surface philosophy of the Rubaiyat is sensuous and far from spiritual, one fails to see why a man whose idea of earthly bliss—apart from the flask of wine (which, of course, was very wrong)—was a loaf of bread, a book of verse and the companionship of the woman he loved, "singing beside me in the wilderness," should be accused of idealising "the pleasures of an unrestricted life of wanton indulgence." At the same time we have never been convinced of any esoteric side to Omar Khayyám's philosophy. It seems to us frankly pagan.

EVERYTHING must pass: the memory of words, kisses, passionate embraces: but the contact of souls, which have once met and hailed each other amid the throng of passing shapes, that never can be blotted out.—ROMAIN ROLLAND.

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FACTS AND FALLACIES.

But for our recognition of the fact that progress is cumulative, that the farther we advance the easier and swifter becomes the victory over the obstacles still to be surmounted, we should be inclined to despair sometimes over the task of exploding out some of the hoary prejudices that surround the subject of a spiritual world and spirit intercourse.

Time and again have we listened to the objection that the next world—as presented by those of its inhabitants who testify to us concerning it—is a human world. Disgust has been expressed that human failings and foibles are perpetuated in the future life. Putting aside the question whether this is the case to anything like the extent which some suppose—a question that need not be discussed at the moment—it seems strange that the objectors should wish to import a supernatural element into the problem—that men should shrink so affrightedly from their own likeness. At the root of the objection is seen the influence of that false theology which, as Walter Pater noted, has distorted human thinking for ages. The idea that there must be some radical difference between the humanity carnate and humanity discarnate persists to some extent even amongst students of psychical science. The idea that a soul in the flesh may possess greater psychical powers than some that have passed out of it comes as a shock to these persons, and they express surprise, too, that people may combine remarkable psychic gifts with deficient moral qualities. To the seasoned Spiritualist it is a matter of regret rather than astonishment, for he has long known that some forms of mediumship are a matter of chemistry rather than of character. Nature in this matter is consistent with herself, and quite often endows with her finest gifts—painting, poetry, music, oratory and other powers—those who are sadly lacking in the quality of goodness. In the end, of course, the balance is made up, and character becomes the only passport to the highest rewards she has to bestow.

Another curious fallacy is seen in the theory that a spirit must *ex-officio*, so to speak, possess superhuman wisdom, including the power of prophecy. The genesis of the idea is not difficult to trace. Many of the most highly gifted psychics of the past were observed to be in communication with the unseen world. What more natural than to suppose that their uncanny powers of prophecy and divination were the result solely of this communication? Yet, as those who have studied the matter know, those supernormal powers were frequently innate in the

psychics themselves, and their intercourse with the other world merely incidental to the use of them. They were, in fact, exercising faculties of their own spiritual nature which related them to the inner side of life. They were often far superior in mind and soul quality to some of the discarnate human beings or "entities" (hideous word!) with whom they came into association. And that brings us back to the old proposition, none the less true for being trite, that the human being is a spirit whether in the flesh or out of it, and that his gifts may be no more or less potent in the one case than in the other. Some of those magical feats which are presented as evidences of spirit agency are and have been performed (by psychical methods) by certain gifted persons in the body, although they are rarely, if ever, willing to display their powers to casual observers. This does not at all weaken the case for spirit existence. It rather strengthens it by confirmation, as well as fortifying the case for the spiritual nature of man.

Another objection (the product not so much of hereditary ideas as of that modern spirit of intellectual inquiry which is so hopeful a feature of to-day) is that psychic phenomena do not absolutely prove a future life. We have never held that they do. The only absolute proof of a future life is the actual transition to that life. But taking the phenomena all round—mental and physical—and uniting with them all the higher and subtler tokens that reach us through the operations of reason and the intuitions—the problem is certainly settled as completely as any question can be settled in this imperfect world. We have observed that the average opponent of the doctrine invariably bases his argument on some part of the evidences and never upon the evidences as a whole. But even if these only made human survival a probability, they would be well worth all the pains of investigation they entail. The point to be remembered is that it is not so much a question of proving the existence of spirits as of demonstrating that man in the flesh has already powers which transcend his physical environment and which point to his fitness to exist in another and higher order of being. That has been proved and is constantly receiving newer and stronger demonstration.

IN TIME OF WAR.

"R. O.," an officer in the Army and an old reader and correspondent of LIGHT, sends us the following little "transcripts from life":—

I work in the East of London. I wear the King's uniform. Three women have stopped me in the street. The first told me she had lost her son in the war. She asked me if she should see him again and in what shape or form. I told her what I believe and, I think, left her convinced. But her poor old face (here the women age quickly) lit up.

The second told me her boy was safe—she knew because she never neglected to pray for him.

The third said she was sure her son would come through safely for her prayers had surrounded him with a wall of fire.

"No, not in all Israel."

Two sweet-faced nuns I met in the train, carrying lovely flowers given them at Covent Garden for their altar, told me they prayed continually for the repose of *all* the dead, killed in the war. And so do I.

And let me add that the English people do not pray enough.

ASTROLOGICAL FORECASTS.—From the July number of the "British Journal of Astrology" we learn that the planetary influences during the month are very unfavourable. A grave disaster affecting both Royalty and the City of London is foreshadowed. As regards the war, an arduous and hazardous campaign is indicated for our new ally Italy, with internal troubles in the near future. "Sepharial" calls attention to a curious Jewish legend, of which the nursery rhyme, "The House that Jack Built," appears to be a direct adaptation. "The Horoscopes of the Royal Family of Russia" are critically considered by Mr. E. H. Bailey, and "Asesbra" has an interesting paper on "True and False in Numbers, Dates and Superstitions."

STRIKING EVIDENCE OF IDENTITY.

By H. A. DALLAS.

Dr. Hyslop relates in the May issue of his journal a very instructive incident, which shows how careful we should be not to jump to the conclusion that a communication is meaningless merely because we cannot understand its bearings. He has recently been able to verify the appropriateness of a communication made to him nine years ago. Briefly, the case is this.

Shortly after his father-in-law's death in 1906, Dr. Hyslop had an interview with Mrs. Chenoweth, who, as readers of *LIGHT* know, is a medium with whom he has worked for a long time. There were indications that his father-in-law, or some member of his family, was trying to communicate. The control spoke of "a little toy vessel, like a little ship," and "a glass globe with one of these little ships in it," and added, "it seems to be familiar to these people. . . . You have seen glass ships, haven't you? . . . Were they blown by glass people?"

The control was evidently seeing as in a picture, and did not know whether the object was an image in glass or "a little thing in it, with a glass over it." Dr. Hyslop could see no significance in the matter, and no relative of his could throw any light upon it.

On April 6th, 1911, during a sitting, Dr. Hyslop received a long message beginning with the name of Carrie. At first he thought he might be able to identify the name, but he found that the person he was thinking of was evidently not the right one, and he says the whole message remained an enigma to him, though later it became quite clear.

In October, 1911, at a sitting, the control described Dr. Hyslop's wife and then referred again to "a glass globe over a glass ornament," adding, "it looks like a glass ship." This was followed by an attempt to write, which failed. Then the control changed. G. P. and Jennie P. intervened and told Dr. Hyslop that his wife, Mary, was trying to communicate, and that she came in relation to Carrie. Dr. Hyslop then asked whether it was Carrie who referred to the globe of glass, and he was told that it was. He said: "She, or someone else, referred to it several years ago, and I was not able to verify it in the family. Did it belong to someone else than Carrie?"

ANSWER: I think it did, and it was one of those things that glass-blowers used to produce at exhibitions of their work, and was coloured and decorated, and rather an intricate piece of work, and, I presume, left an impression on the owner's mind by its very oddity.

Dr. H.: Yes, it will be necessary to get the full name of Carrie or the owner in order to run down the incident.

ANSWER: Yes, and no one realizes that better than Mary and your father. Frequently a spirit unused to communicating will recall some incident or property which is so far removed that it is almost impossible to trace it, and they feel they have accomplished a great feat, but the communicator who understands his business will get incidents easily verifiable, but entirely out of the line of ordinary life. Now this Carrie is not able to do all that is wanted, and we want more time for her if you can grant it. If not, say so.

Dr. H.: Yes, I can wait, and she can be sandwiched in later.

ANSWER: That will be better, for a forced communication is often worse than useless. It is liable to have some egregious blunder.

Several points should be noted in this instructive conversation.

Firstly, the name of Carrie had not been identified. Dr. Hyslop may have been impressed to ask if she was connected with the glass globe, for he had no normal knowledge of such a connection, and he did not know who she was, or why she came in connection with his wife.

Secondly, we should observe that this was a case of a persistent effort on the part of an individual to use her recollection of a particular object, evidently for identification.

Thirdly, the control was not fully aware of the circumstances and only guessed that the object belonged to the communicator (we do not know if this guess was incorrect).

Fourthly, it is interesting to note the difficulty which may result from a communicator trying to be too ingenious. The attempt to find some object to describe which cannot be attributed to chance or to thought-reading may prevent its being identified at all.

Fifthly, inquirers often expect to get evidence straight away. The control points out that many cases require time, and that a forced communication results in confusion and blunder. It is not surprising that many inquirers are disappointed, considering how little time they allow.

The association of Mary with Carrie led to the identification of Carrie. Dr. Hyslop had no conscious recollection of ever having heard of her, but he learned that his wife had a half sister of that name who died in 1877 at the age of seven, seven years before Dr. Hyslop met his wife. After learning this Dr. Hyslop also discovered that a year before the child's death in 1876, a glass blowers' Centennial Exposition was held in Philadelphia, where his wife resided. No one could, however, recall having seen a glass ship among the exhibits.

On November 21st, 1911, the matter was again spontaneously referred to at a sitting with Mrs. Chenoweth. This was done at the entrance into the state of trance. She said: "I see a school room and I see two—your lady and a sister in spirit. . . . There is a very close feeling between them. . . . I don't know which went first. I rather think the sister went first."

Further remarks of interest were made concerning Carrie and her sister; then Dr. Hyslop asked, "Where did that glass ship come from?" and the medium replied that she did not know, adding, "I will see what I can do. It is not one of those things glass-blowers have, is it? (Yes.) Do you know anyone named David?"

The abrupt introduction of the name of David had no meaning for Dr. Hyslop at the time, but he ascertained on inquiry that it was the name of an intimate friend and partner of his father-in-law, and therefore it was not improbable that this David was his guest during the Exposition in Philadelphia. The connection with a glass ship was verified in the following manner.

Mr. Albert J. Edmunds, connected with the Pennsylvania Historical Society, recently discovered evidence that glass-blown ships were made at the Centennial Exposition of 1876. A lady in the MS. room of the library of that society told him that her family once had a glass ship spun in the Centennial Exposition. After this Mr. Edmunds discovered a volume which proved that glass ships were blown at the Exposition. When this was mentioned to a friend in Boston she replied, that she had herself seen a glass ship in a globe as described by Mrs. Chenoweth's control.

The whole incident is of considerable interest and value. If we accept the obvious explanation the matter is intelligible and coherent. A child of seven would be likely to be impressed by what would be to her a pretty toy; she died soon after seeing it. Wishing to give evidence of her survival and memory she could recall very few things by which it would be possible after the lapse of more than thirty-five years to identify her; but she remembered this image seen in childhood and persistently tried to get it recognised; in so doing she revealed the fact that she had retained a loving association with her sister and, as Mrs. Chenoweth said, "had met her."

There is in all this much to instruct, much to cheer, much to encourage faithfulness and constant recollection of ties which some are apt to regard as broken by early death. It is one of many instances which show that when the young pass out of this world they do not forget the tender bonds which bound them; perhaps those bonds are all the stronger because they have been carried up into a purer life before the breath of this world's claims and interests has tarnished them and dulled their brightness.

ONE eye-witness is of more weight than ten hearsays. Those who hear speak of what they have heard; those who see know beyond mistake.—PLAUTUS.

THERE is light in the height, for the star is over the height, and there is hope in the depth, for the star is also in the sea.—A. E. WAITE.

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

(Continued from page 327.)

You will be able faintly to realise, by a large effort of your imaginative powers, the meaning we had in mind when we wrote last evening of Him Whose Name is to us unknown and unknowable. So, when you worship the Creator, you have, I suppose, no very definite idea of the order of Creator you intend. It is easy to say you mean the Creator of all. But what do you mean by all?

Now, know this—for this much, at least, we have progressed to know—that you do right to worship the Creator and Father of all, whatever you mean, if you mean anything definite by that very inclusive word. Still, your worship passes first into the lower spheres and through them to the higher, and some worship goes farther and into higher spheres than other worship does, according to its worth and inherent power. And some goes very far indeed. Far above us is the Christ Sphere of glorious intensity of light and awful beauty. Your worship, then, proceeds to the Father through Him, that is through the One who came to earth and manifested the Christ to men.

Now, though all that we have said is true, yet it is truth expressed quite inadequately by reason of the limitations both of us who are speaking to you and of your own earth state. For you will understand that when we speak of proceeding through these spheres, we are really using phrasing of a local character, as of a journey from one locality through another to a third. And I fear, friend, that I can do little more at this present time than remind you that these states of which we have been thinking are rather better expressed as spheres than as zones. For, I would repeat, the higher include within themselves all the lower, and he who moves in any of them is present in all those inferior to his own. For which reason it is not without some degree of truth that we speak of Him Who is all, and in all, and throughout all, and of the Omnipresence of God.

Now, we feel that we have laboured this theme over long and should cease further endeavour to put into the little wineglass of earth knowledge and wisdom the vintage of these wide vineyards of the heavens. One thing is enough to know for you and us: The Husbandman and the Vinedresser both are sure in their power and in their wisdom to deal with us. Toward them is our journey set, and ours is to do the thing we find to hand, to do it thoroughly and well, and finish it quite, and then to reach out for the task set next in order. When that is finished another will be awaiting us. We shall never find that we have reached the end, I think. For, as one progresses, one comes to feel the possibility more and more of a truth beneath those words "for evermore," "world without end." But we doubt if you do yet, friend, and we say this with courtesy.

On Monday, October 27th, 1913, the following was written by another communicator:—

Once again we take up our tale of the Heavenly Life, and hope to be able to tell you a little more of the love and blessedness which we experience in these bright realms. Our Home is situate on the slope of a thickly wooded hill in a clearing, and our patients—for they are really such—are tended by us here in peace and quiet after their distressing experiences in one or other part of those lands where the light is dim and darkness seems to enter into their very souls. They come here more or less exhausted and weak, and are only allowed to go onward when they have become strong enough for the way.

You would, perhaps, like to know somewhat of our methods here. Chiefly these may be summed up in one word: Love. For that is the guiding principle in all our work. Some are so overpowered with the realisation of the fact that we do not seek to judge and punish but only to help them, that they are, from that very cause, ill at ease from its unfamiliarity.

One of our poor sisters met our Mother Angel a little while ago in the garden, and was turning down a side-path in order to avoid meeting her, not of fear but of reverence. But our bright Angel went to her and spoke kindly to her and, when she found that she could talk quite freely, she asked a question. "Where is the Judge?" she inquired, "and when is the Judgment to take place? I am trembling all the while with the thought of it, for I know my punishment will be a very dreadful one; and I would know the worst, and get it over."

To this the Mother replied, "My child, your judgment will take place whenever you desire; and from your own words I can tell you that it has already begun. For you own that your past life is worthy of punishment, and that is the first step in your judgment. As to the Judge, well, she is here; for you yourself are judge, and will mete out to yourself your punish-

ment. You will do this of your own free will by reviewing all the life you have lived and, as you bravely own up one sin after another, so you will progress. Much of your punishment you have already inflicted upon yourself in those dark regions from which you have lately come. That punishment, indeed, was dreadful. But that is past and over, and what you have now to endure will be dreadful no longer. All dread should now be past. Painful, deeply painful, I fear it will be. But all through you will feel that He is leading you, and this more and more as you go on in the right way."

"But," persisted the inquirer, "I am perplexed because I do not see the Throne of the Great Judge Who will reward some and punish others."

"You will, indeed, some day see that Throne, but not yet. The judgment you are thinking of is very different from what you imagine. But you should have no fear and, as you progress, you will learn more, and understand more, of God's good love."

That is what perplexes many who come over here. They expect to find all set ready for their dismissal from the Presence into torture, and cannot understand things as they are.

Others who have cultivated a good opinion of their deserts are much disappointed when they are given a lowly place, sometimes a very lowly one, and not ushered immediately into the Presence of the Enthroned Christ to be hailed with His "Well done!" Oh, believe me, there are many surprises awaiting those who come over here, some of a very joyful kind, and others the reverse.

I have, only lately, seen a very learned writer, who had published several books, talking to a lad who, in the earth life, was a stoker in a gas-works, and being instructed by him. He was glad to learn, too, for he had partly learned humility; and the curious thing was that he did not so much mind sitting at the feet of this young spirit as going to his old friends here and owning up his mistakes and his vanity of intellect in his past life. This, however, he will have to do sooner or later, and the young lad is preparing him for that task. It is also whimsical to us to see him still clinging to his old pride, when we know all about him, and his past and present status, which latter is rather low, and all the time he is trying to think he is hiding his thoughts from us. With such their instructors have to exercise much patience, which is also very good training for them.

And now let us see if we can explain a difficulty which is perplexing many investigators into psychic matters. We mean the difficulty they have in understanding why we do not give them information which they desire about one thing or another which they have in their minds.

You must try to realise that, when we come down here, we are not in our proper element, but hampered with limitations which are now strange to us. For instance, we have to work according to the laws which are in vogue in the earth realm, or we could not make you understand what we wish to do or say. Then we often find that, when anyone has his mind fixed on some particular person whom he wishes to hear or see, or some special matter about which he wishes to inquire, we are limited by the straitened means at our disposal. Other reservoirs of power in that inquirer are closed, and those only are open to us which he himself has willed should be open. And these are frequently not enough for us to work with.

Then, again, the activity of his will meets the activity of ours midway, as it were, and there is a clash, and the result is either confusion or nil. It is nearly always better trustfully to allow us to work in our own way, and afterwards to examine critically what we manage to get through. If information on any particular point is desired, let that point be in your mind at times as you go about your daily occupation. We shall see it and take account of it, and, if it is possible and useful and lawful, we shall find opportunity and means, sooner or later, to answer it. If you ask a question while we are with you manifesting in one way or other, do not demand, but just put your thoughts before us, and then leave it to us to do what we can. Do not insist. You may be sure that, as our desire is to help, we shall do all we can.

A man came to our colony a short time ago who had lately passed over. He was wandering about seeking somewhere to his mind, and thought this settlement looked something like what he wanted. You must not think he was alone. There accompanied him, but at a distance, a watcher who was ready to help when required. The man was one of those curious mixtures we sometimes get. There was a considerable amount of goodness and light in him, but that could not be used for furthering his development on account of its being checked and held in ward by other traits which he could not be brought to rearrange.

He was met on a path some distance away from the hill where our home is by one of the workers in another home, and the latter stopped and questioned him, for he noticed a strange

and perplexed look on his face. When he stopped he received a signal from the guardian, who was some distance away, and was informed of the problem, and so, all instantaneously, was equipped to deal with it. He spoke kindly, and the following conversation ensued :—

A. You seem to be not very familiar with this region. Can I help you in any way ?

B. I don't think so, although it is kind of you to offer to do so.

A. Your difficulty is one which we might deal with here, but not so thoroughly as we would like to do.

B. I am afraid you do not know what that difficulty is.

A. Well, partly, I think. You are perplexed because you have not met any of your friends here, and wonder why.

B. That is so, certainly.

A. But they have met you.

B. I have not seen them ; and I have been wondering where I could find them. It seems so strange. I always thought that our friends were the first to meet us when we pass over, and I cannot understand it at all.

A. But they did meet you.

B. I didn't see anyone I knew.

A. That is quite correct. They met you and you did not know them—would not know them.

B. I don't understand.

A. What I mean is this. When you came over here you were immediately taken charge of by your friends. But your heart, good in some respects and even enlightened, was hard and blindly obstinate in others. And this is the reason you did not recognise their presence.

The other looked long and doubtfully at his companion and, at last, stammered out a question.

B. What is wrong with me, then ? Everybody I meet is kind and happy, and yet I don't seem to be able to join any party, or to find my own proper place. What is wrong with me ?

A. The first thing you must learn is that your opinions may not be correct. I will tell you one which is at fault, to begin with. This world is not, as you are trying to imagine it, a place where people are all that is good or all that is evil. They are much as they are on earth. Another thing is this : Your wife, who came over here some years ago, is in a higher sphere than the one in which you will be placed when you have at length got the correct perspective of things. She was not mentally your equal in the earth life, and is not so now. But you are on a lower plane than she is, on general lines and all things considered. That is the second thing you have to accept, and accept *ex animo*. You do not accept it, as I can see by your face. You will have to do so before you can advance. When you have done so, then you will probably be enabled to communicate with her. At present that is not possible.

The man's eyes became dimmed with tears, but he smiled rather sweetly and sadly as he quoted, "Sir, I perceive that you are a prophet."

A. Quite right ; and that brings me to the third thing you will have to accept ; and that is this. There is one watching over you always, always at hand to help you. He is a prophet, or rather a seer, like me ; and it was he who put that saying into your mind to repeat to me.

Now the stranger's face became grave and thoughtful. He was trying to get the right and true view of things. He asked, "Is it vanity, then, that is my fault ?"

A. Yes, but vanity of rather a difficult kind. In many things you are sweet and humble, and not without love, which is the greatest power of all. But there is a certain hardness in your mind rather than your heart, which must be softened. You have got into a mental rut, and must get out of it and look farther afield, or you will go about like a blind man who can see—a contradiction and a paradox. There are some things you see clearly enough, and to others you are totally oblivious. Learn that to change your opinions in the face of evidence is not weakness or backsliding, but is the sign of an honest mind. I tell you this, further : had your heart been as hard as your mind you would not be wandering here in the fields of God's sunshine, but in darker regions yonder, beyond those hills—far beyond them. Now I have explained, as well as I am able, your rather perplexing case, friend. The rest is for another to do.

B. : Who ?

A. : The one I have already told you of, the one who has you in charge.

B. : Where is he ?

A. : One minute, and he will be here.

The message was sent, and the guardian stood beside his charge, who, however, was unable to see him.

A. : Well, he is here. Tell him what you want.

B. looked full of doubt and anxiety, and then said, "Tell me, my friend, if he is here why cannot I see him ?"

A. : Because in that phase of your mind's activity you are blind. That is the first thing you have to realise. Do you believe me when I say you are, in some directions, blind ?

B. I can see very well, and the things I see are fairly plain, and the country quite natural and beautiful. I am not blind in that respect. But I am beginning to think there may be other things just as real which I cannot see, but shall see some day, perhaps, but—

A. Now, stop there and leave the "but" alone. And now look, as I take your guide by the hand.

He then took the watching guide's right hand in his own, telling B. to look intently, and tell him if he saw anything. He could not be certain, however. He thought he saw some kind of transparent form which might or might not be real, but was by no means sure.

A. Then, take his hand in yours. Take it from me.

The man held out his hand and took that of his guide from the hand of A., and burst into tears.

Had he not progressed so far as to make that action, he would not have seen his guide nor have been able to feel his touch. The fact that he put out his hand at the command of A. showed that he had progressed during their conversation, and he immediately received his reward. The other held his hand in a firm grasp for some time, and all the while B. saw him and felt him more and more clearly. Then A. left them together. Soon B. would be able to hear, as well as see, his guardian, and, no doubt, he will go on now from strength to strength.

This will show you what difficult cases we sometimes have to deal with—light and gross darkness, humility and hard, obstinate pride all mixed up together, and hard to separate or to treat successfully. But such problems are interesting, and, when mastered, give great joy to the workers.

(To be continued.)

A GENERATION AGO.

THE SLATE-WRITING MEDIUMSHIP OF MR. EGLINTON.

We take the following from the Editorial Notes in *LIGHT* of July 18th, 1885. It follows a comment on a scoffing reference which had appeared in a Society journal, the "Whitehall Review," to the remarkable slate-writing phenomena obtained through the mediumship of Mr. William Eglinton :—

Since writing the above another issue of the "Whitehall Review" has appeared, and "One Who Knows the Truth" writes as follows to the editor : "I have just seen a copy of a recent issue of your paper, and I much regret to find that you sneer, in an ignorant way, over the wonderful gifts that Mr. Eglinton has received from his Maker. I say 'ignorant' advisedly, because you have no right to sneer at anything that you know only by hearsay. Now I who write to you went to see Mr. Eglinton by appointment. I took with me my mother, my sister-in-law, and my wife. I bought two new slates at a shop, and my sister bought a double slate. We four sat in Mr. Eglinton's drawing-room in full daylight, a common deal table before us, with no cloth on it. I wrote a question on one of the slates, and then fastened the two slates together face to face with a piece of string, putting inside a tiny piece of slate pencil. Mr. Eglinton held the slate just under the flap of the table, in my full view. In about thirty seconds I heard—so did my friends—the gentle scratching of a slate-pencil, and then it ceased. I untied the slates very carefully, and there saw an answer written under my question, and the tiny point of pencil remaining at the last line of the last word. The same thing occurred with my sister and her own double slate. She had an answer that the person she sought to find in the spheres could not be found at once, but that the intelligence or spirit would seek for him. Then came a test that would have satisfied even you. I lashed the two slates as before together, having previously cleaned the slates, and asked another question, and put in the same crumb of pencil. Mr. Eglinton then held the slate high up over the table with one hand, and my sister held the other end. Longer time was taken now before an answer came, and Mr. Eglinton seemed much distressed. In about two minutes the pencil began writing, and, as before, suddenly stopped. I opened the slates and there was a distinct answer to my question, written on closed and tied slates, held in the air by my sister as well as Mr. Eglinton. There has been, and will be, plenty of humbug in the Spiritualistic phenomena, but that does not in the least affect the facts, absolute facts, such as I have just roughly laid before you, and you will make a strange mistake if you allow your paper to sneer at the marvellous, yet most simple, acts of communion that are daily occurring between the spirit world and our own. . . ."

FROM AN ALTERED STANDPOINT.

The following passage from Professor James's "Varieties of Religious Experience" is of special interest just now in view of the great war which will doubtless effect some reforms in the outlook on life to which Professor James refers:—

What we now need to discover in the social realm is the moral equivalent of war—something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible. I have often thought that in the old monkish poverty-worship, in spite of the pedantry which infested it, there might be something like that moral equivalent of war which we are seeking. May not voluntarily-accepted poverty be the "strenuous life," without the need of crushing weaker peoples?

Poverty, indeed, is the strenuous life—without brass bands, or uniforms or hysterics, popular applause or lies or circumlocutions; and when one sees the way in which wealth-getting enters as an ideal into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty is a worthy religious vocation may not be "the transformation of military courage," and the spiritual reform which our time stands most in need of.

Among us English-speaking peoples especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealisation of poverty could have meant; the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do, and not by what we have, the right to fling away our life at any moment irresponsibly—the more athletic trim, in short, the moral fighting shape. When we of the so-called better classes are scared as men were never scared in history at material ugliness and hardship; when we put off marriage until our house can be artistic, and quake at the thought of having a child without a bank account and doomed to manual labour, it is time for thinking men to protest against so unmanly and irreligious a state of opinion.

THE REAL FRANCE.

One consequence of the welding together of men as the result of the war is that we are beginning to understand our Allies. In an article in the "Vahan" for July, in which he contrasts the French and English national characteristics, Dr. Haden Guest expresses the view that the French "are in themselves more formed, more definite than we, better co-ordinated, less swayed by impulse from unknown regions. And so they can play with life. . . . And we have mistaken their play for the real man underneath."

It is the real France that this war is showing. With all the resources of the world's greatest Empire, we, the British Empire, are holding a line of thirty miles in France and Belgium. Our papers are full of it. Our hoardings shout out to everyone to "do his bit." We ask "girls" to urge on their "best boys" to join. We reproach slackers in advance by asking in the name of their future children, "What did you do in the Great War, daddy?" We publish columns and columns of description of our brave deeds, of the stand made by this or that regiment, of the exploit of this or that man. It is all true. It is all fine and noble. But—the French are keeping a line 300 miles long and in their own country. And they are silent. . . .

Our greatest English quality is our power of assimilating the good of other nations. Let it be hoped that we as one result of this war understand and assimilate the strength, the equipoise and the beauty of France.

MR. A. V. PETERS will hold meetings for clairvoyance at the rooms of the Alliance, 110, St. Martin's Lane, at 3 p.m., on Tuesdays the 20th and 27th inst. and Fridays the 23rd and 30th, as announced in the advertisement on the front page of cover. These meetings are not connected with the programme of the Alliance.

"SPEAKING ACROSS THE BORDERLINE."

From F. Heslop, whose well-known book, "Speaking Across the Borderline," is about to pass into a third edition, we have received the following communication which she thinks may be both interesting and consoling to many:—

LETTER RECEIVED JUNE 28TH BY F. HESLOP FROM HER HUSBAND IN SPIRIT LIFE.

At this critical time, when the whole nation is passing through a period of distress and apprehension, what you and others must do is to dwell in constant prayer for Divine intervention in this war.

Divine intervention will assuredly come to the nation which dwells in this attitude of prayer. Earnest, believing prayer prepares the way for God's armies to work. It is the forerunner of His vast army, clearing the atmosphere, and adding to the power of the invisible hosts.

I want you to grasp this thought, because you and others naturally ask, "What good can my feeble prayers do before such enormous strength as that which is now arrayed against England?" Well, each true prayer, each appeal to heaven, each effort you make to become blended with the Divine Power strengthens the forces of good against evil. You know this is a war between Good and Evil, a battle of invisible forces, of which the European war is the outward expression.

What you must also pray for very earnestly just now is that the eyes of the German people may be opened to see the horrors of this campaign. When once this is accomplished the end will be swift and sure. Already there are indications that this is coming. The military party in Germany cannot always blind the people, and so I would bid you pray, without bitterness in your heart, and in absolute faith, that the war may thus speedily come to an end.

Britain has been godless and careless and self-confident in the past, and she is suffering in consequence; but she must arise from her apathy and call upon God for her protection. When she acknowledges in her innermost being that without God she is helpless, and with Him she is all-powerful, then will she pass from victory to victory and the end will be peace.

THE PROPHECY OF JOHANNES: A PROMISING CLUE.

A correspondent who does not wish her name to be published writes that, while visiting a friend in Norfolk, she learned that the gardener of her hostess had brought to the house a newspaper cutting which appeared to have been taken from the "Independent Express," an Eastern Counties paper, of the year 1855. Our correspondent's hostess copied from the cutting as follows:—

END OF GERMANY.

The "Figaro" recently published this curious prophecy of Brother Johannes written in 1600 in Latin. Its terrible predictions seem likely to be fulfilled.

Our correspondent informs us that the prophecy which followed is the same as the one published in LIGHT. She also sends us another paragraph, copied from the same paper, in the form of an appeal for recruits for the Crimea. This paragraph contains at the end the words, "Yarmouth Independent, 1855." This is a little puzzling. Possibly it means that the "Independent Express" was quoting from the "Yarmouth Independent," or that the "Yarmouth Independent" was part of the title of the paper. We are following up the inquiry, and possibly those of our readers who are interested in prophecy may be able to assist us in tracing the paper.

"God reveals Himself to every individual soul; and my idea of heaven is the perpetual ministry of one soul to another."—TENNYSON.

UNION OF EAST AND WEST.—Two romantic Indian plays—"Savitri; or Love Conquers Death," and "The Maharani of Arakan"—will be performed at the Hampstead Conservatoire, Swiss Cottage, on Friday, the 23rd inst., at 2.30 and 8.30 p.m., in aid of the wounded Indian troops. Mr. Martin Harvey will speak in the afternoon. Tickets can be obtained at the Conservatoire, or of the Union of East and West, 59, Egerton Gardens, S.W.

SIDELIGHTS.

Mr. Ralph Stewart, of Sheffield, writes to ventilate the idea that something on the lines of mobilisation of the material forces should be done in the direction of mobilising the subtler forces in which students of psychology profess to believe, that there should be "a world-wide combination on the part of the friends of progress in the body, to assist the efforts of the progressive powers on the other side"—though the hour does not yet seem to have produced the man who shall engineer such a combination.

Mr. Stewart owns to having no definite scheme in view, and we should be surprised if he had. Physical mobilisation is accomplished by the submission by individual soldiers or workers of their wills to the will of some one man or group of men, so that the former become simply the instruments of the latter. It involves mechanical obedience. But the very essence of the power wielded by thought and emotion lies in their absolute freedom.

"The Mystery of Lucien Delorme," by Guy de Teramond, translated by Mary J. Safford (Appleton & Co., 6s.), will hold much fascination for students of the occult. It turns on the clever idea of a young man who, under an eye operation, received a minute piece of radium into his eye and brain, with the consequence that his eyes became X Rays, with the same powers of penetrating matter and viewing what lies inside. Human beings in the flesh appear to Lucien Delorme as skeletons. He unravels crime, has hairbreadth escapes, and is able to surpass the powers of Sherlock Holmes, without at first realising what had happened to him. The whole book seethes with movement and incident, and the author has the gift of portraying his characters almost entirely through their conversations, the effect being very pleasing and easy.

The striking paper entitled "The Enigma of Death: a Solution?" read by Mr. J. J. Morse at the morning meeting of the Annual Convention of the Union of London Spiritualists, held at South Place Institute on May 29th, has been issued in its complete form as a penny pamphlet and can be obtained from "The Two Worlds" Publishing Co., Ltd., 18, Corporation-street, Manchester. Its appearance at the present juncture is particularly timely. Mr. Morse demonstrates, in our view, very clearly and convincingly that, when it is once looked at in the right light, the enigma ceases to exist, and death is seen to be neither a judgment nor a calamity but part of the order of being.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Photography and the Unseen World.

SIR,—I was interested in the article by "Explorer" in your issue of the 19th ult. (p. 293), "Photography and the Unseen World," in which an account is given of Lady Shelley, of Boscombe Manor, and the ring which she had psychometrised by a medium.

Being Sir Percy's adopted daughter and a niece of Lady Shelley, I have the best possible claim to know the circumstances, and my perfect acquaintance with them enables me to point out a few particulars in which "Explorer's" version of the incident is not quite right. The medium in question was not a woman living on the estate; she was Mrs. Wagstaffe, who, I believe, was a well-known medium in the 'fifties, and, if I mistake not, was at the time at Malvern Wells, where Sir Percy and Lady Shelley were staying and going through the water cure. Mrs. Wagstaffe used to diagnose for doctors; she had just done so for Lady Shelley, when the latter, wearing the intaglio ring in question, gave it to her to see whether she could see the poet Shelley in connection with it, as he had bought it in Rome. (Sir Percy

never wore the ring; he never wore any ring all his life, nor any jewellery but his watch.) This ring Mrs. Wagstaffe was doubtful about at first, as she said she only did medical diagnosis and knew nothing of psychometry, which then appears to have been little known. The vision of ancient Rome was very unexpected and extremely interesting. I may say the intaglio was the portrait of Nero and his mother, Agrippina, the two heads facing one another, but there is no proof that the ring was ever in the possession of the Emperor.

The above is the correct account of the trial of the ring, and Mrs. Wagstaffe deserves to be credited with a very remarkable reading, for I am told that she was a person of slight education, so that it was an excellent test.—Yours, &c.,

B. FLORENCE SCARLETT.

Penenden House, near Maidstone.
July 4th, 1915.

The Origin of the Soul.

SIR,—The recognition of one life in a diversity of grades from protoplasmic cell to man does not, I fear, solve (as "Lumen Sequor" imagines) the question as set forth by myself and others—which is, how is this "individual soul through which spirit looks out on the universe" individuated?

Nor do I think that there has been any confusion in the use of the term soul—notwithstanding that it has been used with varying shades of meaning. I presume the word amongst Spiritualists means, when strictly used, the spirit or etheric body of man *plus* the ego or spirit. This spirit body cannot exist without the spirit; and the ego is certainly not the body *minus* the spirit. So that soul, as commonly employed, really means the spirit-man separated from the flesh. If one desires to refer to any special part of the soul the necessary qualification is made.

Has "Lumen Sequor" any rational theory, based on some recognised facts in Nature, of how the individual spirit-man is individuated; or, put in another way, how spirit becomes individualised? If so, may we please have it?—Yours, &c.,

RICHARD A. BUSH.

Morden, July 5th.

The Ethics of War.

SIR,—I thank Miss Mildred Duke for her courteous criticism, but find it difficult to reply without repeating all I said in my articles. She speaks of Love as the essence of Christianity, but that term is as wide as "Life," and may mean love of war and conquest, or of justice, freedom, or of our fellows. I was speaking of the conjugal aspect of it; but Miss Duke is doing what I protested against, in taking a phase as if it were the whole. Christ said He came not to bring peace, but a sword; He came to disintegrate families by setting one member against another. He did *not* bring peace, but *did* bring a sword, as one sees by the blood-stained track of Christianity through the ages. The nearest approach to what is supposed to be Christ-like action was our treatment of Germany before the war. Again and again we held out the hand of friendship, offering to reduce armaments or stay their increase, but again and again Germany dashed it away with scorn, regarding us as decadent, cowardly poltroons, who only cared for ease, luxury, and football matches. We "prepared for peace" by reducing our army, especially our artillery, which takes longest to train. We discharged our most valuable workers from Woolwich, who were eagerly snapped up by Krupps, and have been making the munitions which are slaughtering our brothers at the front. Every "Christian" move on our part but confirmed Germany's belief in our decadence and cowardice, and made her redouble her efforts to crush us under her ruthless heel, and to erect her Satanism, her anti-Christism, over our own Christianity. Will Miss Duke say we ought to have meekly allowed her to do this? If, on the other hand, we had followed the advice of that wise and great soldier and true Christian gentleman, Lord Roberts, we should have prepared for war and have maintained peace. So paralysed was our Government by the war-provoking Pacifists that our great statesman, Sir E. Grey, dared not speak out until war had begun and Belgium was invaded. Had he not feared

the Pacifists and had said at once that we would stand by France if she were attacked the war might have been avoided. So on the short-sighted but well-meaning Pacifists rests a terrible responsibility. But we are really all Pacifists, or peace-lovers, now; we only differ as to the means. The writer in "The Forum" is capable of making a phrase, but not of understanding these great problems, which he mis-states.

The main object of my articles was to show that mankind is a brotherhood; that isolated advance to the higher civilisation is impossible; while barbarism exists civilisation is tainted by it and held back. We must realise our responsibility to our backward brothers, and bring them into line. This we Britons have done in greater measure than any other peoples have ever done; and it would have been a criminal betrayal of the trust Providence has placed on our shoulders to see all this work undone and a third of the world plunged back into barbarism. Let Miss Duke ask herself what she would have done if she had direction of affairs, when faced by these terrible problems? Would she have been content to see Christianity, truth, justice, and all she holds dear crushed into a mire of blood and tears?

The truth is that Christ, one of the greatest of God's sons, sufficed for His period as regarded its religious, moral and healing problems; but on the great national or Imperial problems He uttered no word; and when we now see His servants throwing off the cassock and putting on the khaki, we get a fair indication of what He would have done were He here and faced with the destruction of His work. God has not been silent for two thousand years; He sends His teachers unto every age; and the greatest He has sent to us Spiritualists. We bow to no authority that conflicts with wisdom, or our natural sense of justice.—Yours, &c.,

E. WAKE COOK.

20, Acton-lane, Chiswick, W.

Animal "Ghosts."

SIR,—The following incident, which occurred in my home some two years ago, will, I believe, interest your readers:—

We had a dog and a cat, both much petted and spoiled, and the dog died. Being much upset at the loss of a favourite we did not hurry its funeral, and the little body, duly laid out in a nicely lined box, was left in a spare room till the following day. According to unvarying custom, the cat met me on the stairs next day, mewing "good morning," when it occurred to me to take him for a farewell visit to the spare room. He appeared puzzled and suspicious, opened his eyes wide and very cautiously sniffed all round the box and its contents. He then hurriedly got out of the room, preceded me down the stairs, and instead of waiting as usual for his breakfast of warm milk went to the French window. As I opened it for him he surprised me by growling vigorously and standing aside while evidently "something" pushed unceremoniously past him. It had been the dog's habit to be let out at that hour and to rush through the window when opened, and I have never doubted but that its spirit body departed then and had been waiting the opportunity to do so, for I had been disturbed by its familiar bark on the landing outside my door during the night when it was, so to speak, lying in state in a room.—Yours, &c.,

E. S.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal whose balance is lost by the exaggeration of a single topic. It is incipient insanity.—EMERSON.

SOCIETY WORK ON SUNDAY, JULY 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies gave an address on "Spirit Guidance," followed by well-recognised descriptions. Miss E. Emmess kindly sang a solo. Mr. W. T. Cooper presided. —77, New Oxford-Street, W.C.—On the 5th inst. Mrs. Cannock gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith spoke impressively in the morning on "The Mother Side of God," and gave a very stirring trance address in the evening on "The End of the World." For Sunday next see advt. on front page.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. McIntosh gave an interesting address, "The Use and Abuse of Progress." Mr. G. Tayler Gwinn presided. Sunday next, Mr. G. R. Symons, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Orłowski on "The Power of Thought," followed by clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Neville, address and clairvoyance; 8.30, public circle.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. A. H. Sarfas gave a thoughtful address, descriptions and comforting messages. Sunday next, 7 p.m., address by Mr. W. F. Smith; descriptions by Mrs. Smith. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45, members.—H. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Horace Leaf gave a convincing address on "Spirit Manifestations," also clairvoyant descriptions. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. R. Boddington. Thursdays, at 8, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, interesting address by Mr. Bailey; evening, inspirational address by Mrs. Checketts. Sunday next, 11 a.m., Mrs. Thomson, "The Power of Thought"; Miss Shipman will recite; 6.30 p.m., Mr. Lonsdale, healing medium, personal experiences.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Symons gave an address on "The Ministry of Song"; Miss Dimmick and Miss Heythorne sang solos. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Maunder, address and clairvoyance. Friday, at 8, public meeting. 25th, Mrs. Neville.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, a helpful public circle; evening, good address by Mr. F. G. Clarke. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Hanson G. Hey (Secretary S.N.U.), addresses. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mr. A. Vout Peters gave very good addresses and well-recognised clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Douglas. Removed to Windsor Hall, Windsor-street (off North-street). During week services as usual.—F. V. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. C. J. Williams gave an address and answered questions; evening, address and clairvoyance by Mrs. E. Neville. Sunday next, at 11.30 a.m. and 7 p.m., anniversary services. 22nd, Mrs. Mary Gordon, address and clairvoyance. 25th, 7 p.m., Mr. H. J. Stockwell.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—In the absence of Mr. L. I. Gilbertson, answers to questions on her previous address, "How Can We Help?" were given by Mrs. A. Henry. 6th, address and clairvoyance by Mrs. E. Peeling. Sunday next, at 7 p.m., Miss C. D. L. McGrigor, F.T.S. Tuesday, at 8 p.m., Mr. H. Wright. Mondays, 3 p.m., ladies' meeting.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Geo. Prior gave a powerful address, and Mrs. Grace Prior successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Mary Gordon, answers to written questions, followed by clairvoyance. Wednesday, 21st, at 7.30, special visit of Rev. Susanna Harris, address and clairvoyance.—T. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunder spoke on "Mediumship" and gave clairvoyant descriptions. Sunday next, 2.45 p.m., Lyceum Flower Service; 7 p.m., Mrs. A. Boddington, address and clairvoyance. 25th, Mr. Prior. Circles: Monday, 7.30, ladies'; Tuesday, members'; Thursday, public.—H. W. N.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; afternoon, Lyceum session; visitors, Mr. and Mrs. Foll, Miss Smith and others; evening, Mrs. Annie Boddington gave a splendid address on "Life-Revolution" and described spirit friends. Attendance reached forty. Sunday next, at 7, Mr. George Prior, address. Thursday, 8.30, Mrs. Beatrice Moore; silver collection. 17th, 8.30, Mr. Goodwin, address and discussion, "The Law Governing the Mind."—P. S.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Visit from the London District Council, who conducted the Lyceum in the afternoon; Messrs. Drury, Boddington and Connor addressed the evening meeting. The summer outing will take place at Ruislip on Saturday, July 24th. Members of other societies cordially invited. Tea in the gardens attached to the bungalow.—V. M. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mrs. E. A. Cannock gave addresses on "What all the World is Seeking" and "War in the Heavens," also descriptions; anthem by choir. 7th, address and descriptions by Mrs. Alice Jamrach. Sunday next, 11.15 and 7, Mrs. Mary Davies; morning, answers to written questions; 3, Lyceum. Wednesday, Mrs. M. Maunder. 25th, 11.15 and 7, Mr. A. Vout Peters.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. J. Tae; evening, trance address on "Is Spiritualism a Religion?" and splendid clairvoyance by Mr. A. Trinder. 8th, Mrs. Hayward, on "The Influence of Spiritualism," followed by clairvoyance. Sunday next, at 7, Miss Woodhouse. 22nd, Mr. J. Dewar, address on "Spirit Photography," illustrated by photographs taken by himself. 25th, Mrs. Orlowski.—A. T. C.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses by Mr. S. Pulman; clairvoyance by Mrs. Preece.—P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. A. Punter gave a trance address, following with clairvoyant descriptions, fully recognised. Large after-circle.

TOTTENHAM.—684, HIGH ROAD.—The spirit guides of Mr. Percy Beard answered written questions from the audience. The answers were greatly appreciated.—N. D.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Good address by Mrs. M. H. Wallis. 8th, Mr. Jepp, address; Mrs. Spicer, clairvoyance.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening service conducted by Mr. Bottomley, who gave an address on "Is it Worth While?" Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 8th, address by Mr. Taylor, and descriptions by Mrs. Taylor.

SOUTHPORT.—HAWKSHED HALL.—Mrs. May Lloyd gave addresses, "We have All our Angel Side" and "God, Man, and Immortality." Clairvoyance by Mesdames Lloyd and Chainley.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord gave an address on "The Pearl of Great Price," followed by clairvoyance.—J. W. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—The meeting was conducted by Mr. Arnold. Mrs. Gale gave the address; clairvoyance by Mr. Dennis; soloist, Miss Endicott.

TORQUAY.—Address by Mr. E. Rugg-Williams, who also gave auric readings. 8th, an address by the president, followed by recognised clairvoyant descriptions by Mrs. Thistleton.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. de Beaurepaire gave an interesting trance address on "A Spirit's Discoveries in Spirit Life," followed by good clairvoyance.—M. W.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Morning, address and clairvoyance by Mr. F. T. Blake, of the Southern Counties' Union; evening, address by Mr. Newton, also of the Union. Conductor, Mrs. Farley.—S. S.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. Percy R. Street gave addresses on "The Consolation" and "Theism, Pantheism, and God Belief." 5th, Mrs. Street gave clairvoyant and psychometrical descriptions.—C. S.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Harris, a local worker, addressed two meetings, her addresses being much appreciated. She afterwards gave successful clairvoyant descriptions.—T. A.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address on "What is Man?" also descriptions and messages by the president, Mrs. Alice Jamrach. 12th, ladies' meeting, address and clairvoyance by Mrs. Lund. 7th, Mrs. Maunders gave an address and clairvoyance.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Douglas gave two interesting addresses on "The Open Vision" and "The Survival of Bodily Death" as well as impromptu poems on subjects selected by the audience, and followed each address with psychic demonstrations. Good attendances 10th, Mr. Geo. Douglas gave a series of psychic readings.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, Mr. G. Hill, address and discussion; afternoon, address by Mr. Hartley, of Bournemouth; clairvoyance by Mr. Squires; evening, Mr. Hartley spoke on "What we Learn from the so-called Dead." Successful clairvoyance by Mrs. Grainger. Very large audience.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Frankish; clairvoyance by Mrs. Letheren.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on "The Proximity of the Two States of Being: Their Respective Missions." Evening, Mr. Habgood's reading, "The Continuity of Life," was followed by an address from Mr. Rundle, "The Condition of the Souls who Pass Over to the Summerland." Good clairvoyance.—C. A. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, a beautiful farewell address on "The Spirit's Unfoldment," by Mrs. Roberts; descriptions by Mr. Roberts (a veteran of early days in Manor Park); anthem by the choir.

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A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

In "The Present Age and Inner Life," the author, Andrew Jackson Davis, gives a striking example of the way in which errors arise in communications given by spirits to those in this world. It has a practical application to some of the difficulties experienced by inquirers. Davis tells how he clairvoyantly beheld the process of communication by raps which was carried out by a child spirit with the assistance of a companion, a man who appeared to be the child's guardian. The account proceeds:—

I . . . asked the little boy if he would "rap" for me. Immediately he drew near the table, and raised himself about two feet above its level. Still the gentleman [the older spirit] held his left hand. His right hand being at liberty, he moved it rapidly in several directions for a few minutes; then brought it in a calm, firm manner at a right angle with the surface of the table. . . . His hand had not been in this posture more than three minutes, remaining fixed as by the strongest effort of will, when I saw a current of amber softness pass down from the middle finger to the table on which slight concussions were instantly produced. The phenomenon was very beautiful, but I saw how difficult it was to make them loud or rapidly as he and I desired.

Although it does not bear immediately on the cause of errors, the account of the method of producing "raps," from which we have quoted above, is extremely interesting. Proceeding, Davis narrates how he thought that the little boy resembled very much a boy named Edward he had once seen and who had died in Poughkeepsie. The thought in the seer's mind had its effect on the spirit, who "rapped out" the name "Edward," although it was not he. Next followed other questions from Davis, the answers to at least one of which it was plain were the results of his own thoughts influencing the boy. Further messages from the little spirit conveyed the information that he had never lived on the earth, and that the man with him was his father. The elder spirit then addressed Davis, explaining that the child had left the earth three hours after his birth, and therefore had no knowledge of earth conditions; consequently his conclusions regarding himself were unreliable. This, he added, showed the necessity of the mind receiving knowledge through the physical senses, and that unless these were used properly, and as long as they would serve the soul, the condition and culture of the spirit were impaired.

The defects resulting from the absence or deficiency of knowledge acquired through the senses while on earth have to be remedied by bringing the spirit again into contact with earth conditions, and this was part of the

training which the spirit boy seen by Davis was undergoing. He had to revisit the earth "to see, to learn, to feel and to reason." The child's companion in explaining this observed that the experiment illustrated the cause of many spiritual contradictions, *viz.* :—

Spirits coming to the earth to learn of things, reading the mind of the medium or questioner, and responding in accordance therewith, not knowing oftentimes anything to the contrary—believing it to be the truth, thus leading men to confusion and to doubt. This is all traceable to the absence of the right kind and right quantity of true experience in the communicating mind.

This points the lesson that earth education is an essential to the development of the spirit, and incidentally explains the anxiety so frequently shown by our unseen friends that we should not come over to their side before we are ripe for the change.

In the current issue of the "Superman" appears a remarkable article entitled "The Neo-Christian Movement," by "X.," in which the writer traces the situation of the world to-day to the decline of faith in those religious principles upon which the progress of civilisation depends. "X." argues that modern civilisation is beginning to disintegrate, and points to the fact that the downfall of the great civilisations of the past was accompanied by the same phenomena which are apparent to-day—*viz.*, "world wars, earthquakes, pestilences and famines, and signs in the sun and moon." The astronomical, or, rather, astrological, portents introduce a mystical element, which would hardly be recognised by the average student of human affairs, but the reference connects curiously with Scriptural allusions to the end of the pre-Christian civilisation. The last time the prophetic warning was heard—

it sounded amid the disintegration of the Roman Empire and at its fall mediæval civilisation began to develop, and that grew in time into the mighty civilisation of the modern world. That civilisation was too material; it no longer satisfies. The old world we lived in before the war is dead.

It is certainly dying—and "dying hard." The fact that the culminating stages were passed through so rapidly—in a couple of generations—is eloquent of the increasing power of the higher forces over material conditions.

In the course of an excellent letter in the "Two Worlds" of the 16th inst., Mr. R. A. Bush thus deals with the mischievous fallacy which makes "survival of the fittest" in a struggle for life the rule of Nature:—

How some of our noted naturalists and philosophers came to acquiesce in the doctrine of the evolution of man by a process of struggling to survive ("the survival of the fittest") has often puzzled me. Nature cries aloud that it is a lie. Nature's plain law is, "the greater the difficulty to survive the greater the deterioration." Poor soil, overcrowding, uncongenial situation produce most miserable specimens in the vegetable kingdom, and those that survive are by no means at their best. Remove any tree or plant from those hard conditions and immediately it begins to improve. To obtain the best all struggle to survive must be removed. This is also true in the animal kingdom. Commercial ruin would soon overtake any farmer who ventured

to breed and rear his stock on the principle of making them struggle to survive. If prize cattle, prize poultry, or prize anything indicate an improvement in the species—or getting the best out of them—then Nature's so-called law is broken with impunity—nay, with profit—every day.

It has been said that the present war is a war of philosophies. It is quite true, and the sham philosophy which rests on a false interpretation of the Darwinian idea will this time receive its quietus. As Mr. Bush well says, voluntary struggle to overcome difficulties for the general good is the true law of progress.

A VISIT TO IRELAND.

PSYCHIC TRAITS AND PHYSICAL PHENOMENA.

BY HORACE LEAF.

My recent visit to Ireland at the invitation of the Belfast Association of Spiritualists is the second occasion on which I have met the Irishman at home. My duties enabled me to mingle with the people in large numbers as well as to meet them individually, so that I had ample opportunity to observe their attitude towards Spiritualism and psychic subjects generally.

Belfast is in the North of Ireland and the people there differ temperamentally from those of the South; principally because of a considerable admixture of Scotch and English blood introduced in Ulster in the time of James I. (when over half a million acres of confiscated land were portioned out among English and Scottish settlers), and later when many of Cromwell's soldiers settled in the country.

The effect appears to have been advantageous. The native temperament, while warm and hospitable, is unstable, turning quickly and often quite unaccountably against that which it had only a short time before favoured or supported. In the blending with it, however, of the Scotch and English temperaments, a steadying element has been introduced, while at the same time its native geniality is retained. So we find that in Ulster the coldness and reserve which are met with both north and south of the Tweed are practically absent. My impression of the Ulsterman is that he is enthusiastic and emotional, yet keen; anxious to please even opponents, yet at the same time standing firmly by his own principles, which are formed by habits of thought rather than custom.

These circumstances are favourable to Spiritualism, for the Irish and Scots, being Celts, are naturally psychic. Second sight is common among both peoples, and the combination of the two has tended to increase it in Ulster. There are many stories told of incidents of a distinctly psychic nature; only, since Spiritualism is new to the country, they are not seriously considered and their true nature is misunderstood. They are usually interpreted according to the tenets associated with the Christian faith, although sometimes they really contradict those tenets.

The psychic temperament naturally inclines to religion, and the Irish are proverbially religious. Indeed, religion has, perhaps, been the occasion of more disputes among them than among any other race, which shows how deeply rooted it is in their natures. This is naturally a great hindrance to the propagation of any new belief, and accounts for the numerical smallness of the adherents of Spiritualism in the country. It is only six years since the only Spiritualist society in Ireland was established at Belfast, but it is one of the strongest in the British Isles. Large numbers of inquirers are attracted, and one sees more familiar faces among the congregations there after an absence of twelve months than perhaps anywhere else. When once they have been won over from former prejudices, the people are as consistent in their devotion to their new faith as they were to the old.

If there are not more psychics in Ulster than in any other place, the quality of their gifts is certainly of a very high order. I received some very good personal clairvoyant descriptions quite voluntarily given by people who make no claim to mediumship. As a rule they are extremely impressionable. Physical medium-

ship is also very good among them. Some remarkable cases of healing, for instance, have been wrought by various people, notably Mr. R. Ardis, notwithstanding the shortness of the time that has elapsed since the existence of the power was first made known to them. The more strictly physical form is splendidly represented by the Morrison circle, of which Miss Kathleen Goligher is the principal medium. It is with the voluntary assistance of this circle that Dr. W. J. Crawford is pursuing his valuable investigation into the nature of psychic force, accounts of which are appearing from time to time in the columns of LIGHT.

Recently I had the good fortune, for the second time, to witness the phenomena produced through this circle. They must be witnessed to be properly appreciated. The power exceeds anything one would think possible without previous experience of such manifestations. Sufficient light is admitted to make all objects in the room visible, a fact which adds greatly to the scientific value of the proceedings, although too much light perceptibly weakens the energy. The company is allowed considerable freedom of motion and talking, external noises appearing to have no prejudicial effect so long as the circle is intact.

The raps or knockings are varied in both volume and tone, the loudest being comparable only to blows made by a sledgehammer, causing at times distinct vibrations of the floor. Indeed, they are so powerful one is more concerned with desiring them to cease than to continue, for fear of disturbing the neighbours.

I have seen several heavy men sit successively upon the table which has continued to move freely without any contact from the other members of the circle, whilst several times on the last occasion it rose to the height of a tall man's shoulders and remained suspended in the air for several minutes, defying all efforts to press it to the floor again. There can be no doubt as to the high intelligence and good intentions of the spirit-operators, who readily co-operate in any scientific test applied. They are certainly as anxious as Dr. Crawford that he should carry his inquiry to a successful issue. Every care is taken by them that no accident should happen or harm befall the sitters, although one would not like to think of the damage that could be done were the force misapplied. But this is a common feature of physical séances, and shows, since no injury ever arises from them if the inquirers are well-behaved and do not disturb conditions, that in these cases, at least, "evil spirits," so-called, do not exist outside the imagination of some biased critics.

The present phenomena are only preliminary. The circle is carefully conducting its development, and no doubt in time other and different kinds of psychic manifestations will occur. I cannot refrain from saying that if the Belfast Association of Spiritualists had done no more than discover this circle of mediums (for several members of the family are concerned) it would have amply justified its existence. It has, of course, done much more than this, and will continue to do so, since it is fully qualified from the splendid psychic material existing among its members.

The prospect of Spiritualism in Ireland is excellent, and although from the nature of things there it must climb slowly, there can be no doubt of final success.

NO SUBSTITUTE FOR CONSCIOUS ENDEAVOUR.—There is no formula that will enable a man to make headway in life by substituting affirmation for accomplishment, although every man must believe in himself to succeed. There is no "prosperity treatment" that can do more than the most superficial work for the weak-minded. The very term bespeaks credulity. Nor is it possible to "store away good thoughts in the subconscious mind" as an antidote to future ills. At any given moment, particularly when a crisis comes, what avails is what we can do, the degree of composure at actual command, the self-control based on long training, the wisdom ripened by downright triumphs of the will. Hence it is a fallacy to suppose that we have a mysterious inner, subjective, or subconscious mind, which will do our work for us while we neglect our conscious mental powers. What avails is work, and work springs from conscious endeavours in the mastery of obstacles.—H. DRESSER.

THE WONDERS OF PSYCHOMETRY.

SOME PRACTICAL HINTS.

By J. BRONTERRE TETLOW.

An American Episcopal Bishop in the course of conversation with Dr. J. Rodas Buchanan observed that when he touched brass, even in the dark (when he could not know with what substance he had come into contact), he at once felt a disagreeable influence and recognised an offensive metallic taste. That was sufficient for the doctor. It started him upon a line of investigation, the results of which are recorded in his "Manual of Psychometry." This book came into the hands of Professor Denton, who carried the investigation into new and wider fields. The doctor sought for evidence along psychological and medical lines. The professor took the larger realms of archaeology and geology. I have no desire to quote here from his record of experience; I simply refer the reader to Professor Denton's "Nature's Secrets," where he will find much to arouse his wonder and interest.

So far as my reading goes, I have not yet found any scientist or psychologist who has followed in the footsteps of Buchanan and Denton. They await a successor able to read, study, experiment and record. Some day, perhaps, he will arrive; we wait in hope. Dr. Buchanan described this subtle faculty of human nature as the power to psychometrize, and called its exercise Psychometry. From these records we find that Nature is both a wonderful photographic gallery and a chemical laboratory, witnessing to the truth of the assertion that Nature never loses anything, that nothing ever ceases to exist, that all the emotions of animals and men are registered, and capable of being reproduced in the consciousness of human beings, and that the records of the past can be reproduced in the psychic fields of humanity, where they may be seen, read, and understood.

Hudson Tuttle affirms that every person has the capacity to unfold these subtle powers and to become a psychometrist. The nature of man's susceptibility varies from mere sensuous impressibility to spiritual exaltation and illumination. His mental capacity to explain modes of consciousness varies greatly also. Some men live in the realm of the sensuous and all their consciousness is controlled by that which awakens sensuous desire. So whilst one person's capacity is exceedingly limited, another's may cover the whole field from sensuous delight to mental exaltation and spiritual illumination. Hence the wide variability of sensations, moods, and capabilities that are awakened and brought into action.

The individual whose capacity for sensation is large is not to be envied, especially if he is in ignorance of the nature and extent of his powers. His friends will describe him as a whimsical, eccentric person, very unreliable on account of his ever-changing moods and opinions. He does not understand himself nor, perhaps, does anybody else. He only knows that he is a psychical weathercock, variable as the currents which he operate to produce his uncertain moods. If some power could awake him to realise what a fine fellow he would be were his powers developed and his will made persistent, how great the change would be! Knowledge is power here as elsewhere. So I would ask, *what is meant by susceptibility to psychic currents?* The answer is, the capacity to absorb radio-active currents, no matter whence they may come, from near or from far, whether by means of telepathic susceptibility or psychometrical capacity. In the study of these things some people imagine that telepathic susceptibility will explain everything. Let a man take this key and apply it to psychometry, and if he is honest he will not be long before he will find the key has broken in his hands and has not unlocked the mystery. Let him try by persistent experiments to arrive at results, and note what occurs—seeking to understand the forces which are brought into operation—and he will find that a new kingdom has opened at his feet. Let him take a pebble from a streamlet, a stone from an old mansion, a letter from a distant friend, a photograph, a piece of hair, some article of personal use, or anything of the kind, and he will find something more marvellous than the wonders of Aladdin's Lamp. Magic has lost its charms in the presence of reality.

That lock of hair, is it from male or female? How are you to find out? Take it in your hand, place it against your forehead, close your eyes. Forget who you are, only wait, and you will find creeping all over you a change that at first is indefinable, but as it proceeds you realise that you are apparently losing your physical identity and are psychically conscious of an overlapping form that is not yours, nor perhaps of your sex, age or colour. You have discovered the sex—male, let us say. Now wait, be mentally still, and you will note other changes. Perhaps the lips will become tight, firm and positive, a lightness passes through the brain, mental illumination follows, and you know the character of the man. Again wait, and mayhap the changing scenes of life's history will dance before your interior sight, and you know—not simply believe—much of that which concerns the life experiences of the person from whom the hair has come. You take up another lock of hair. Now you find a change. You have the sensation of being intoxicated. You try to walk, but you cannot; you stumble, a stupor creeps slowly over you; the past is gone—as for the present, you are oblivious to it. A change of mood, you are in water, you are aware you are drowning. It's all so real—so horribly real. What a fool you are making of yourself! But you cannot do otherwise. Then another mood comes, you seem to die, and—strangest thing of all!—you are alive. But, oh, so terribly weak, so mentally confused.* Now where is our telepathic key, and if it is found of what use is it? What are those currents which have paralysed your body, transformed your mental moods, taken possession of the will and overridden entirely your whole personality, making you into an actor of the first order? That is no fancy story. It is a record from life.

In psychometrizing hair and other articles it will be found that their radio-activities have apparently a specific gravity of their own. Take a lock of hair from a man, a woman and a child and you will find that they exert differing degrees of pressure on the psychic perceptions of the psychometrist. Children up to twelve or thirteen years produce little or no psychic pressure; the psychic pressure of a female is lighter than that of a male; complexion also has its own peculiar power to impress the psychic susceptibilities. Dark complexion is less volatile in feeling than the light. Sandy complexions are more stimulative and arouse greater psychic irritation. Of course, all these influences can be overshadowed by mental moods, but they are never absent and can always be realised if you are patient and careful in your experiments. Mental moods are very effective, either to stimulate or depress. Melancholy cuts into the whole of the nervous nature, and bites like an acid into one's psychic life, leaving very evil effects if you do not know how to dissipate them; joyous currents swing you out of yourself and give a volatile, tingling activity that surges through the brain and all along the nerves. Narrow-minded, prejudiced, bigoted persons have a cramping, chilling, blighting effect; close-minded persons appear to wrap you round with a blanket and, figuratively speaking, put out your psychic eyes. When you first come into contact with them you wonder what has happened. The blighting stupor is most distressing, especially so if the individual has a strong mental nature. Honest, open-hearted persons come as a ray of sunlight, but sometimes there comes also a chilly feeling. This is especially so if the individual is largely dominated by the intellectual nature. Friendliness, sympathy, affection, love, have in the order here stated an increasing feeling of warmth. Those influences vary both in regard to the sex and the character of the individual.

A small company or a crowd of people in a room radiate in the mass very varying conditions, producing effects that sometimes awaken your mental powers to great activity, belting you round as with a warm current of air; at other times a freezing, stand-off, depleting, paralysing feeling is emitted which annihilates expression. The popular orator, singer or other public character has more than half his battle won for him by his audiences. They close their prejudices, subdue their feelings, lend a ready ear and heart, and are all aglow with expectation. But the unpopular or unknown performer realises in all its fulness the scriptural saying, "Unto everyone that hath shall be

* See Professor Coates' "Seeing the Invisible."

given; but from him that hath not, even that which he hath shall be taken away from him."

Diseases, as well as common ailments, are transmissible. Here is a matter that calls for deep investigation in order to explain it. Wherever a person suffers pain, whatever its character, and whatever the sufferer's age or sex, the psychometrist has that pain duplicated in his own body. Here we have not only radio-activity, but we have also a current transmitted apparently by the efferent nerves to the body of the psychometrist. With lightning speed it travels to its appropriate place, taking possession of the nervous organism and producing its own peculiar results—trifling, acute, or otherwise distressing. A realm is here waiting to be explored.

Inanimate objects and places have their peculiarities and distinctive radio-activities. The story told by the late Mr. W. T. Stead of the malevolent effects from a mummy case is a practical illustration. An art gallery in Wales has a room that is intensely charged with a peculiar aura, which is felt by many people, and produces undesirable effects of a striking and distressing nature. Churches have their special conditions; they vary according to the age of the buildings and other circumstances associated with them. Some compel you to doff your hat and enfold you with a spirit of reverence.

An old section of a town differs in feeling from that of the new portion of the same place. One sometimes finds open towns and seaside resorts charged with an atmosphere that is repulsive to fine sensibilities.

If feeling is the secret of life, then the psychometrist dwells closer to that secret than the average individual. He weeps with those who weep, and rejoices with those who rejoice.

And not only are these feelings derived from the things and beings of this life, but "other-world order" also enters into his existence. If the scientist were to practise and cultivate the humours and moods of the psychometrist, especially in regard to that other-world order, he would have no doubt of its existence. He would know it by what was produced in his own consciousness. If we are unable to describe only that which we have seen, we only know in reality that which we have felt. The susceptible nature absorbs radio-active elements into its being. According to their nature they produce effects. On the physical, psychical, and spiritual planes of a personality they are able to duplicate themselves. In a word, whatever is their tone of vibration they can awaken its counterpart in the person who absorbs them. We only need to be fully conscious of all that this means and our imaginations will carry us along, and we too shall feel much and understand more. Whether we go to a chemical laboratory, or a séance for physical results, we only become aware of those results by their appeal to our sense organs of touch or sight. Our senses are at times delusive. But does any man ever doubt his own feelings? The fact that he does not suggests that the psychometrical consciousness is nearer to the truth of the other-world order than the phenomena which appeal only to the sense nature.

Ask a blind man how he knows where he is, or when he is at home. He will tell you he "feels" he is there. The psychometrist also feels not only that he is there, but he is all and everything which comes into his consciousness. He, therefore, is closer to realities, and dwells nearer to the danger line of existence than the ordinary person. Some men and women are born with these functions normally active; oftentimes they are found amongst our greatest men and women. They are often in ignorance of their powers and unaware of their use. These people absorb radio-active currents, and are conscious of eager desires, and when they yield to them are scorned by the world for their weakness. Did the world know the truth, and society realise its responsibilities instead of wrapping itself round with religious prudery, it would know that these mad, indiscreet, impulsive, sensuous, and, mayhap, sensual beings were only the outward manifestation of the disease of society, that they were paying its debt, and therefore should at least be treated with tolerance and justice. Some day these things will be better understood; in the meantime, it is for us who know them to give our testimony.

A TRUMPET SEANCE.

THE MEDIUMSHIP OF MRS. ROBERTS-JOHNSON.

Mr. W. G. Mitchell, of 3, Harewood Terrace, Darlington, writes:—

There is, doubtless, an ever-increasing interest in the phenomena of Direct Voice manifestations. Vice-Admiral Osborne Moore has placed on record, both in book form and in the columns of *LIGHT*, many of the wonderful and varied results obtained through the mediumship of Mrs. Wriedt. Evidences through the mediumship of the Rev. Susanna Harris have also been from time to time reported. The latter lady I have sat with on three occasions and can bear testimony to the genuineness of the phenomena. Both these estimable ladies have crossed the "herring pond" and for the time are staying in our midst. Both will probably in due course journey back again, leaving the impression with many that trumpet mediumship is peculiar to, if not the monopoly of, the dwellers in the land of "Stars and Stripes."

Perhaps it is not generally known that in the North of England there are many circles for the development of trumpet mediumship. Much of this local interest has been aroused by the presence in our midst of Mrs. Roberts-Johnson, of West Hartlepool. On Saturday, July 10th, I had the privilege and pleasure of meeting this lady at her own home. There were seven of us—our host and hostess (Mr. and Mrs. Roberts-Johnson), Mr. Thomas Hill, head schoolmaster at Horden, Co. Durham, Miss Brown, schoolmistress of Horden, my father (Mr. Geo. Mitchell, of Darlington), my wife, and myself. The séance was held in the drawing-room, where Miss Johnson first entertained us with selections from her repertoire of song and music.

This undoubtedly assisted in the success of the séance by creating good "conditions" and setting up suitable vibrations.

We had not long to wait for manifestations. Scarcely ten minutes had elapsed before we heard the trumpet moving, and soon each sitter felt the touch of either trumpet or unseen hand. The first voice that spoke was unmistakably a Scottish one, and we were informed that it was David Duguid, who generally acted as master of ceremonies.

I fear it would be taking up too much space and possibly wearying to the reader to detail all the happenings of the evening, but I do desire to bear witness that many voices were heard; that my father conversed with his mother and also with his Uncle George; that my wife held converse with a lady friend only recently passed over, also that her little coloured guide, "Cissie," spoke to her and her Italian guide sang to us in Italian. Mr. Hill had sufficient evidence to warrant him in stating that he was perfectly satisfied and convinced of the identity of those who spoke to him. Miss Brown had a long and interesting conversation with a friend who entered into close details of a personal matter, only of interest to Miss Brown herself. Perhaps the most important incident of the evening was the manifesting of a soldier friend who had recently passed over. We first heard the kettledrum tattooing, keeping good time, getting louder and louder, and then the friend started the well-known chorus, "The Girl I Left Behind Me." Nothing more realistic or convincing could be desired; we all entered into the spirit of the thing and joined in the singing, Mrs. Roberts-Johnson singing as loudly as any of us. And thus we spent two and a-half happy hours with our arisen friends.

After the séance all expressed their entire satisfaction, and I was given permission by the sitters to use their names and addresses when recording the incidents of the evening. This I have much pleasure in doing. I wish to add that it is gratifying to find an English lady with the gift of trumpet mediumship so highly developed. It is also gratifying to know that Mrs. Roberts-Johnson is anxious that her mediumship may bring comfort to many, and therefore does her utmost to render her gifts accessible to inquirers.

Mrs. Johnson expressed the opinion that trumpet mediumship can be acquired by almost anyone who is willing to sit for it with sufficient patience. I hope this opinion will be an incentive to the development of other mediums for this branch of phenomena. We need them.

FRIENDS of Mr. Henry Walker, of Buxton, will sympathise with him in the loss of his father, temporary though it be. Mr. Walker, sen., passed to the higher life on the 17th inst.

MRS. ROBERTS-JOHNSON, the well-known medium for the Direct Voice, will visit Harrogate on the 26th inst. (See advt. in Supplement.)

MATTER, whatever it be, has no spontaneity; it engenders nothing; it can only be the medium of expressing the idea of Him who has created a given machine in operation.—BERNARD.

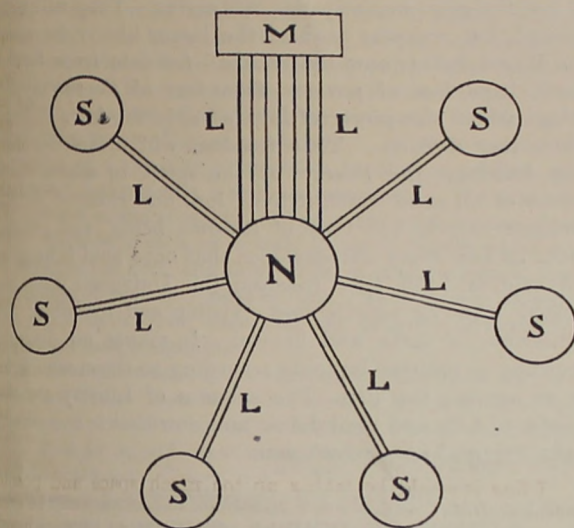
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

IV.—THE PSYCHOPASMIC NUCLEUS.

At the end of the last article (p. 316) I referred to a provisional theory I have formed as the result of many observations on the phenomena due to psychic force. I said that within the circle there seems to exist a mobile psychoplasmic nucleus, and I wish now to go into the matter somewhat fully. By the term "psychoplasmic nucleus" I mean a region of space filled with comparatively dense psychoplasm (or perhaps psychoplasm structurally different from the rest of the field), and by the term "mobile" I mean that this nucleus is not of necessity stationary with reference to the circle, but can move about inside it. A diagram will help to make the idea clearer.



In the above figure, M represents the medium, S — S the sitters, N psychoplasmic nucleus, and L — L links feeding the nucleus. The reader will notice that I have pictured the medium and sitters as a combined mechanism for supporting the nucleus. Further, it seems that the nucleus is fed chiefly from the medium, though there is experimental evidence for the diagrammatic assumption that it is also linked up with the other sitters.

I should say that the normal position for the nucleus in the Belfast circle is about eighteen inches in front of the medium and that it occupies a volume of about one cubic foot. It seems able, while altering position within the circle, to maintain unbroken its lines of communication with the bodies of the members of the circle.

The very important fact, which I mentioned in the last article, that the psychic force is exerted in *any* direction irrespective of the position of medium or sitters, bears upon the case. The psychic force seems to be applied to material bodies from the nucleus and not directly from the medium. We may conceive the nucleus as being roughly spherical in shape and the forces being exerted outwards in any direction over its surface. As a case in point, we may suppose that when a table has to be levitated, the nucleus moves under it and then applies an upward force directly opposite to that of gravity.

Although the nucleus may move about practically anywhere inside the circle, its action on matter seems most powerful when stationary in its normal, or what I might call *unstrained* position near the medium. If further experiments should establish its presence beyond doubt then we shall be able to form some elementary notions as to the *modus operandi* of physical phenomena in general.

As to whether the operator has his brain—or what corresponds to his brain—within the nucleus while he is producing phenomena, I would not like to hazard a guess at present. Possibly the nucleus is only a reservoir for the contributions of all the psychic streams from the circle, and the operator acts

from within the brain of the medium and thus directs affairs from a distance, although this does not appear likely, as the medium is quite normal all the time and interested in what is going on; or perhaps he controls the nucleus from immediately outside it.

This theory of the nucleus is not mere guesswork on my part. It represents the results of some eighteen months' intermittent observation. I have so felt the necessity for some rough guide in the carrying out of the experiments that I have been compelled, as it were, to adopt some provisional working hypothesis. This one seems as nearly in accordance with facts as any I can conceive. At the same time it is only a theory, designed to serve present needs, and I will throw it over without regret should future observation show its unreliability.

ANOTHER WAR PROPHECY.

THE PREDICTION OF THEODORE JUNG.

The "Independance Belge" of the 25th ult. contained an account of a striking war prophecy which has this advantage over the prophecy of Johannes, that the identity of its author and the year in which it originally appeared are well known. Alderman Ward, of Harrogate, has kindly furnished us with the following translation of the article, sent him by M. Van Lerijs, the Belgian Judge whose name was mentioned in LIGHT in connection with the Johannes prediction:—

A Parisian newspaper has published a prophecy which must be regarded with interest by anyone acquainted with its true authorship. It is taken from a small book published in 1874 under the title, "Journey Around my Tent: by Mustapha." "Mustapha" was the pseudonym of Théodore Jung, then a young officer of the French General Staff, who subsequently achieved notoriety by writing a much-discussed work on "Bonaparte and his Times." General Boulanger, when War Minister, chose him as head of the War Department. Later he was appointed General and Governor of Dunkirk, and later still he was elected deputy for that constituency in opposition to M. Charles Labori, then director of the "Journal de France." "Mustapha's" prophecy was as follows:—

"I see the great struggle foretold in the Munster and Unna prophecies of the twelfth century taking place at last between the peoples of the North and the nations of Latin race who are united in a collective endeavour to stem the invasion of the new barbarians. It is the final war against those Huns led by a new Attila. The struggle is gigantic, and, as the shepherd-prophet foretells, the streets of Cologne after a three days' fight, waged without mercy, are running with blood.

"Then Belgians, French, Swiss, Spaniards, Italians, crossing the big river, trample on the rich slopes of Westphalia. Elberfeld, Barmen, Essen, Ruhrort, Dortmund, Unna, just as they were destroyed in the war of 1673, when Marshal Turenne led the French troops, disappear during the strivings of the avengers to crush the Teutons.

"It is between Woerl and Unna, in the triangle formed by the three railway lines at the sacred quadrangle of the Birch-tree—the birch so religiously preserved—that this gigantic three days' battle will take place, in which four hundred thousand Teutons will endeavour in vain to stay the efforts of the Latins.

"This time, led by the man coming from the south of France, riding the white ambling nag—by him who is appointed by Providence—the Allies shall be victorious! This time the Rhone, become free, is disencumbered from that girdle of fortresses; from a river of war it becomes a river of peace and concord between the two races."

THE MEMORY OF PAST LIVES.—Miss K. Browning, writing on behalf of the Theosophical Society, 19, Tavistock-square, W.C., asks for any evidence our readers can send her of memory of past lives. Names, dates and places are needed, but will be treated as confidential unless permission is given to use them.

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Mary A. Stair, the hon. financial secretary, gratefully acknowledges the following donations: Mrs. Ruth Hey, 2s.; Misses Buckley (Brighton), £1; Friends at Brighton, 9s.; Mrs. Crane (Paignton), 2s. 6d.; Councillor Venables, £1 1s.; from a Friend (per Mr. J. J. Morse), £50. Total, £52 14s. 6d. Much good work is being done amongst the old and distressed workers by this excellent fund. Donations are received by Mrs. Stair at 14, North-street, Keighley, Yorks.

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THE GREAT LIBERATION.

Lately LIGHT received a visit from a young Scottish Canadian soldier, who was making a brief stay in the Metropolis before proceeding to the front. He was a soldier of exceptionally fine type, both in mind and body, an idealist as well as a warrior. He stated that he had surrendered his position in civil life, disposed of all his property, and joined the army—not so much at the call of patriotism as because he realised that the real issue was the preservation of Freedom. "We are fighting not so much for home and country as for liberty" had been the burden of his recruiting speeches, for he had taken an enthusiastic part in the work of enlisting recruits. An earnest Spiritualist, he was quick to seize upon the essential spiritual factor in the great world-struggle—the defence of a great principle.

One can view the war from many aspects, but this is certainly a central one, and it is capable of an interpretation far wider than might at first appear.

In an article, "The Breaking of Chains," which appeared in LIGHT on September 12th, 1914, we said:—

The soul will be free even though it lay all the world in ruins to accomplish its end. Seek to imprison its energies, to check its progress, and the result is seen at last in a mighty conflict of fleets and armies. Those who fight for it are the predestined victors, for they have with them the power of Universal laws, the power of the Idea for which they contend.

Those who have studied the origins of the terrific contest now raging from the standpoint of principles have become aware that it is an effort of the World-Soul to clear away something that set itself to impede the course of human evolution. That effort has behind it the irresistible might of cosmic law. Just when humanity was entering on a new stage of its upward course, a deliberate and organised attempt was made to hold it down to the old order of materialism and brute force. But the finer influences which control the course of spiritual evolution had entered on a degree of development with which it was highly dangerous to tamper, and the reaction was one which has shaken the whole civilised world. The spirit must be free.

The liberation which is now in process works in the individual as well as in the racial life. The personal as well as the national soul is involved. It is to be freed from the illusions of sense, from the old habits of reliance on material props of security, from false ideals of what constitutes happiness and well-being. For all but the most advanced souls the emancipation is likely at first to be a

painful one, accompanied by a shock as of being torn up by the roots. The fight for freedom is going on not only on the great battle-grounds of Europe, but in the interior life of mankind all over the globe. Resistance to the impulses at work will be futile—it will only increase the pangs of emancipation, and in the end the great Law will have its way. "Under which King, Bezonian"—Matter or Spirit?

It is no self-surrender that is demanded; it is rather the surrender of the things that held the true self captive and cramped its growth. Mankind is called to go free. An earthquake has come; the fetters are snapping and the doors of the prison house are swinging open. Many there are who, like the old Bastille prisoner, are terrified of freedom, and shrink bewildered from the light and air of the larger world. When at last the roof and walls of the old stronghold come crashing about their ears they will seek to linger amongst the ruins. But even for these at last the great emancipation will arrive. They will come belated, but welcome to share the larger liberty for which the World-Soul is now contending—freedom from fear of death, from fear of poverty, from fear of all the myriad things whose sole power of injury lies in the fears of those whom they threaten. That freedom will mean the only true freedom—the liberty of the spirit to assert itself master of all amid which it lives, lord and ruler of things, obedient only to the laws of its own being, and putting under its feet every circumstance that once held it helpless and captive. For that freedom the Universal Life has pressed into its service hosts visible and invisible, the armaments of earth and heaven. It makes no division according to nations, but only according to those who fight for or against the Idea. The enemies of Liberty are the enemies of Life, and their defeat and downfall is as assured as the rising of to-morrow's sun.

A CASE OF DOUBLE PERSONALITY.

We take the following account of a soldier's "double personality"—the result of a nervous shock—from the "Globe" of the 9th inst. The case is dealt with by Dr. Feiling in the "Lancet":—

No. 1 was his personality since the date of his regaining consciousness in Manchester, whither he was sent after being rescued from a trench in which he was buried by a shell explosion. "Shell shock" robbed him of all memory of everything he knew before.

No. 2 was his old personality, endowed with all the memories of his past life and of his experiences in Flanders up to the date of his injuries. This second personality was re-awakened only under hypnotic influence. There were several points of difference between the two personalities. In state No. 1 the patient's manner was somewhat jaunty and inclined to be cocksure. In state No. 2 he appeared more modest and altogether less loud in manner.

He spoke with a faint but distinct Lancashire accent in state No. 1. In state No. 2 there was no trace of Lancashire, but his speech much more resembled the West Country dialect (he was born in Wiltshire). His writing also differed slightly. Persons seen and known by him in his state No. 1 were always complete strangers to him in his state No. 2. When he was taken to the Zoological Gardens he tried to stroke one of the lions.

He failed to recognise his parents and former friends in state No. 1. When hypnotised into state No. 2 he greeted his father with every sign of pleasure and affection. Except for the ability to play the euphonium (the patient was a bandsman) when in either state, there appeared to be no connection between the two personalities.

As the hypnotic treatment quite failed to improve the patient's memory when not in a state of hypnosis, it was discontinued. Thus the case, says Dr. Feiling, becomes that of a lost personality rather than a double personality.

The failures of hypnotism are sometimes attributable rather to the hypnotist than to the art itself. Surely the case is not beyond some form of mental or psychic treatment by an efficient operator.

THE ORIGIN OF EVIL.

LIGHT ON THE PROBLEM.

BY RICHARD A. BUSH.

The first point to consider is obviously the sense in which we use the word evil. Are we using the word to indicate things or circumstances inherently, essentially, unalterably bad without the possibility of any good whatsoever residing in or emanating from them? If so, we are discussing something which has no existence.

There are many definitions of the word in Webster's dictionary, but none of them imply an eternal, unchangeable condition of badness. The nearest approach to that meaning are the words calamity and calamitous. Under the word calamity I find the following: "It supposes a somewhat continuous state, produced not usually by the direct agency of man but by natural causes such as fire, flood, tempest, disease, &c." We know that fire, flood, tempest and disease are only conditional evils. The dictionary quotes other meanings of evil such as "having qualities tending to injury and mischief," "having a nature which tends to badness," "producing or threatening sorrow, distress and injury." In other words, evil is a quality of a thing, or a condition, tending to produce pain, discomfort, unhappiness, which are remediable. The expression "out of evil comes good" epitomises a universal human experience. Such an experience reveals a fact in Nature which must be recognised as such, and this fact is as much a natural law as gravitation or any other physical law. As it cannot be proved that evil is an inherent elemental sole property of anything in Nature our task is simplified.

Another universal human experience, inherent in man as far as we can judge from historical records, is the sense of right and wrong, a consciousness of an influence within which dictates to us what to do and what not to do; the impelling "ought" and the restraining "ought not." This is the basis of moral law and, as it is inherent in humanity, it is a fact in Nature and therefore as much a natural law as any of the physical laws. We call it conscience, and it may cause either pleasure and happiness (good) or pain (evil). This conscience is the mainspring of all moral progress, and upon it the happiness and welfare of man depend. To act *con scire*, with knowledge, does not mean that one acts with knowledge of absolute truth. We see many curious and conflicting things done under a sense of conscience. But it means that we act with a knowledge of what we feel we ought to do. And no matter whether that turns out to be wise or foolish, or is what other people think right or wrong, we ought to yield to this impulse because it is the only direction that will eventually lead to true knowledge and self-mastery. If the human race were to cease to listen to this impulse, it would retrograde socially, intellectually, physically to anarchy, imbecility, and rottenness within a couple of generations. We cannot know what is right or wrong until we have done both. It is necessary, therefore, for what is called "evil" and its consequences to exist for man's own salvation. What is necessary to man's good cannot be inherently bad. The mistake of the materialist (as well as of modern science) has ever been the refusal to admit that the operations of mind are subject to fixed laws, and to deny them place amongst the laws of Nature. He has treated the phenomena of mind as unsubstantial, chance or ephemeral manifestations, having no reality. He is gradually discovering that it is mind or spirit which is the prime reality, and that it is the physical which may be the ephemeral.

Hitherto death has been regarded as the great evil and enemy in the world. In consequence, so many of the ideas of evil have been founded upon the belief that death is a permanent loss, an eternal injury, an end. Theology has added its full quota of wrong teaching and mischief to the injurious error of materialism. Spiritualism has proved the continuity of personality after physical dissolution, that there is no death, that the after-death plane of existence is an advance upon this mundane life. Nor may we ignore, without foolishness, the vast stores of teaching from the other side on the relationship between the two spheres.

The premature deaths, the inequalities of condition, the pain and suffering here—what are they all when considered from the immensity of an eternal progressive life? The fundamental facts of Spiritualism must change our conception of evil and prepare us to accept with satisfaction to our reason the proposition that there is nothing essentially, eternally evil in this life.

When we study the operations of Nature (including the realm of mind) we find so much order, such "methodical and established succession or harmonious relation," that we are forced to the conclusion that design and purpose (without which there could be no order or harmonious relation) are also a fixed law of Nature. Nay, more—we seem to have come to the fundamental principle of the universe. What that purpose is affords matter for speculation and divergence of opinion. To assert that there is no design or purpose in the universe because we cannot see the whole pattern, to declare that the design is imperfect because some parts of it seem to us to be faulty or because we cannot understand it, is to fall into foolish error and to keep ourselves there. If a picture maggot were asked for his opinion of the beautiful Bartolozzi engraving he was gradually destroying, he would tell you most positively that it was simply a store of foodstuff. If a fly crawling over the surface of the engraving were consulted he would say with equal conviction that it was a series of chance or purposeless inky specks of various size. And if a man were to confine his scrutiny to one spot of the picture he would confirm the dictum of the fly; and if he used a magnifying glass, the more powerful the lens the more incomprehensible would be the spots now magnified into ugly blots.

In regard to this world we may, I think, justly feel that we are not quite maggots or flies because we are a part of the living picture, but just because we are an actual part, the more difficult for us it is to comprehend the whole. To postulate beneficent design is not to fall back upon faith, in the sense of believing the impossible or the unreasonable. There is a faith which is most reasonable and scientific such as, by way of example, faith in the regular working of law, the recurrence of the seasons, or the faith of the farmer who scatters costly seed in the ground. Such a postulate is the outcome of pure reasoning based on intelligent observation of a large body of facts and universal human experience. And we have no right to say that the Creator is limited to the means He is actually using until we know as much as He does. Is not that common sense?

Starting, therefore, with the reasonable assurance that there is design in the universe, and consequently a Designer, we proceed to ask the meaning of the pain and sorrow in the world which we call evil, and which we ourselves have experienced.

So far, I think, we have been on logical ground, based upon the sound major premiss of man's universal experience. We may now do a little theorising to answer the last question.

"N. G. S." in his able article (June 26th), says: "The way in which trials and afflictions (evil) work for good in the development of character is obvious enough and the point needs no labouring. It is not the use of evil, but its origin, which is the object of inquiry." Surely, if we admit the beneficent purpose we need not trouble ourselves overmuch about the origin. But we may as well pursue our inquiry. The use of evil denotes its purpose, and its admittedly good purpose helps us to suggest a rational theory of its origin.

Predicating God to be an individuality with the conscious power and intelligence which we see underlying all Nature, how terribly lonely that individuality must be unless He has associated with Himself other minds who can understand, appreciate, and enter fully, throb for throb, into all His grand purposes and designs! The human mind cannot conceive any pleasure, happiness, or satisfaction, however marvellous and stupendous the power may be, in dwelling alone without a single other mind capable of appreciating and sharing. It would all seem so purposeless, such a colossal waste, so ineffectual. And thus we reason that God Almighty must produce minds like unto His own, individualities like unto Himself. These we call mankind. In order that man may become a fellow to his God, he must begin at the beginning, and learn the true inwardness of all things. And because we see good, intelligence and wisdom in man, we predicate supreme

good, supreme intelligence, supreme wisdom in God. But how is the created to become like his Creator? Here again we draw on the analogy of our human experience. The answer, therefore, is that he must learn by experience. How can he know pleasure without knowing its opposite? How can he know good if he doesn't know evil? How can he know wisdom if he does not know folly? How can he appreciate love if he does not understand hate? We need not puzzle ourselves as to how God came to acquire His own characteristics; we have only to concern ourselves with our own. The inexperienced cannot help making mistakes and doing wrong. Man has, therefore, a certain right to do wrong that he may learn the folly (by pain *i.e.*, evil) of wrong-doing. And since man cannot live to himself alone, others suffer through his actions—all a part of the world's schooling—and this process apparently goes on in the spirit world until the fruition of God's original idea.

Suffering, which is real while it lasts, may be physical and mental. We know already how to avoid much, greater knowledge will enable us to avoid more. There is certainly some evil (*e.g.*, that which arises from terrestrial cataclysms) which is apparently unavoidable. We call it all evil because of our ignorance of the laws, purposes, and powers of God.

Human error is at the root of our conception of evil which is not a part of eternal being—is not eternal Truth.

The origin of the idea of evil is man's ignorance of the laws and purposes of God and a mis-interpretation of his experiences.

A MOTHER'S VISION OF HER SON'S DEATH.

Our Melbourne contemporary, "The Harbinger of Light," in its issue for June 1st, quotes from another Melbourne paper, "The Leader," of a few weeks before, the following item:—

Those who take any interest in that alluring but dangerous study—occultism—will be interested to hear of an apparently well-authenticated instance of telepathic vision last week. Just how far the vision seen conformed to fact remains to be proved when particulars of the death of one of our men come to hand, but so far as is known now it is uncannily accurate.

The mother of a private in our First Expeditionary Force last Wednesday suddenly visualised an active engagement between the Turks and her son's company. She saw the Australians running to grapple with the defenders of Turkey, and watched her son fall shot in the head. She saw first aid rendered to him as he was taken to the rear; and with his face bandaged down one side, with an eye covered, he turned it towards her and called "Mother!" three times before he sank back dead. Her excitement grew so intense at this extraordinary occurrence that members of her family sent for their clergyman to come to reason with her, and try to prove to her that such visions are mere hallucinations. They quieted her somewhat, but on Saturday they had to send for the same clergyman to break the news that her son had died of wounds received in his engagement on April 27th-28th.

"The Harbinger" remarks that the incident "appears to be a clear case of clairvoyance and clairaudience combined. On the other hand, if the body of the mother was asleep at the time, she may have actually been on the battlefield!"

A GENERATION AGO.

(FROM "LIGHT" OF JULY 25TH, 1885.)

Professor G. J. Romanes, in his recent article on Mind and Motion, in referring to Professor Clifford's heart-rending opinion "that the mind of man perishes with his body and that above the mind of man there is no other," affirms that the conclusions do not follow by way of any logical sequence from his premises. "Because within the limits of human experience mind is only known as associated with brain, it clearly does not follow that mind cannot exist in any other mode." Had Professor Romanes been practically familiar with the elementary facts of Modern Spiritualism, he would have known that mind apart from visible cerebral organism is an established fact and that there is the same kind, but not the same quantity, of evidence for that transcendent fact as there is that in embodied human beings mental powers are always associated with brain structure.

—Biological Researches.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

It has been asserted that man has a soul; and that this is the line of demarcation between himself and the lower animal world. Do animals survive death? I do not know, but I do know that the very claims put forth by Spiritualists and by the more advanced Psychical Researchers for the survival of the disincarnated human can be equally employed to demonstrate the survival of animals—dogs, for instance.

I have not raised the question without reason, and the principal problem is, "Are Psychic Evidences adequate to prove Survival?" They may or they may not be.

A few cases—with comments—have been selected, and the matter will be left for the opinions and criticisms of the reader.

In my childhood days I heard of "Gallopington," who, in life, had a demesne near Belfast, Co. Antrim, Ireland. "Gallopington" was said to be an impious man and a hard case, who prided himself on his possessions and his favourite horse, about which he was said to have declared he would rather have his "seat on his horse than a seat in Heaven." As a result of this impiety he was seen and heard—for years after his death—on wild and stormy nights, galloping round his demesne. Good people not only told this story to their children but they believed it.

Ever since the prayer of Elisha, the prophet, was answered by the opening of the eyes of his young servant who saw "horses and chariots of fire" (2 Kings, vi. 17), the world has believed in these ghostly appearances.

In the folk-lore of the country-side, as well as in the abundant S. P. R. records, the matter has been dealt with. At home and abroad, at the camp-fire as well as in the home-life of many people, have I listened, with good-natured incredulity, to stories about animals—were-wolves and cats, with fiery eyes and phosphorescent forms, which came and went in a mysterious manner. I have read and smiled over legends of this kind as I have over stories of the "White Lady," and the "Banshee," although finding more enjoyment in Conan Doyle's "Hound of the Baskervilles."

The time came when I had to add some thinking to the smile, as the following cases will sufficiently indicate:—

CASE. I.—COLLECTIVE HALLUCINATION.—When residing in Rothesay for the summer in 1887 my brother-in-law, Mr. George Anderson, of Glasgow, who was holiday-making in Arran, sent us as a present a fine young collie dog. It was bright and lively and, I am sorry to say, untrained. I was little qualified for the art, and "Rover" was constantly getting himself or us into trouble by his playfulness.

We went out, as a rule, every evening fishing in the bay, opposite the Glenburn Hydropathic. The dog would go with us, and as long as we were in sight—off the shore—he would play about Lamont's Stance till we came ashore again. This went on for about a month, when the Chief of Police called upon us privately to say that a dog like ours had frightened a horse in a carriage, and the lady therein had been thrown out, owing to the upsetting of the carriage. This took place somewhere beyond Craigmores Pier. The official informed us that there were only two dogs in Rothesay of similar description, and he advised me to get rid of our dog at once and save trouble.

Not knowing what the outcome would be, I got a man to take away the poor dog and had it drowned in the bay.

We were very sorry and the children much distressed to lose "Rover," but there was no help for it. It seems inquiries about the dog were made, but neither the dog nor its owner could be traced, and to this day I do not know whether "Rover" was the cause of the accident or not. In his doggy way he was very much attached to the children.

We went out every evening fishing, as usual, and on the third evening, when returning to the house, near the gate, all three exclaimed "There's Rover." I wondered where he had come from and thought the man had not carried out the order. "Rover" was standing alongside the maid, wagging his tail with delight. When we opened the gate and approached, the dog

vanished. We certainly saw the dog. Mrs. Coates thought the dog glistered phosphorescently, but to my daughter and myself it was just "Rover."

This experience our Psychical Research friends would admit and call a "Collective Hallucination," as the dog was seen by the three of us. It might be even suggested that it was an hallucination indeed—that one of us saw the dog, and saying so, the others also "saw" it.

Being very stupid, we are convinced that we really did see it at the same time, and so real was its appearance that we thought it had escaped from its ordered fate.

I have no explanation at this stage, but I may remark that on less evidence, *i.e.*, the statement of *one* person—a clairvoyant's description of a departed friend in one's "surroundings"—is universally accepted by Spiritualists as proof that the said friend is present and has taken this mode to manifest. That *three* persons should see a dog, which had been drowned three days before, should surely be accepted as stronger evidence than that which is commonly accepted in Spiritistic halls and séance-rooms for human survival.

CASE II.—ANIMAL CLAIRVOYANCE.—We had another dog—a great pet—for several years. This was an intelligent Pomeranian, called "Tobby," which we brought to Rothesay with us in 1893. About two years afterward, during our temporary absence from home, "Tobby" was badly mauled by a neighbour's dog and died shortly afterwards in consequence. A month or six weeks subsequently "Kate"—a fox terrier—was presented to us. For several days after her arrival she would not go near the place where "Tobby" used to lie, and would bark furiously, as if seeing "Tobby" there.

I have read and heard of dogs seeing, barking at and being afraid of apparitions. Whether true or not, it is certain that for several days "Kate" acted as if she not only saw "Tobby," but was afraid of him. She would not go near or lie in a spot which was the latter's favourite place in the kitchen.

Clairvoyance is the perception of things invisible to the normal sight, although not to psychical vision—in which might be included retrovision, introvision, and prophetic vision. That animals can perceive that which is invisible to human eyesight is admitted. If, however, "Kate" saw a dog who had died a month or six weeks before, then the dog was clairvoyant.

Among the evidences put forward for human survival is the possession of clairvoyance—a faculty transcending earthly vision and depending not on sense-faculty for manifestation. If dogs possess clairvoyance, as well as men, what then? I do not supply the answer, except this: what is good evidence as regards the survival of man cannot be denied to the dog.

CASE III.—TELEPATHY BETWEEN DOG AND MAN.—Mr. J. Foot Young, in *LIGHT* (March 22nd, 1913), says:—

I had a rough-haired fox-terrier named "Fido," which was devoted to me.

One night I was just getting into bed when an unaccountable feeling of coming danger came over me, which I could not shake off. Although I had just reconnoitred each room and left "Fido" to look after the rats which infested the scullery, I at once re-dressed and started to examine each room afresh. When I got to the scullery, to my surprise "Fido" had disappeared. Then it struck me to give a call which always filled him with delight—"Fido, Fido, come for a walk!" I was answered by a faint muffled cry, which I ultimately located in a wall. Here I must explain that the fireplace and the washing-boiler were connected by a horizontal flue about twelve feet in length. There was, as I afterwards discovered, a rat-hole in the fireplace, and "Fido," who was "death on rats," had evidently chased one into the flue and could not turn round to get back. There was nothing to be done but to tear the wall down, which I did with a pickaxe. When liberated, "Fido" was in a very exhausted condition, choking with his mouth and nostrils filled with soot. Had I not obeyed the impression I had received I should never have known what had become of him, as the fire was seldom used.

Between "Fido" and myself there existed a very strong attachment. Did he, when in that agonised condition, telepath to me as his friend? He was a very knowing animal. For one thing, although never taught, he would always fetch any letters from the letter-box, but would never bring one that had not a postage stamp upon it.

There is something more than telepathy in the foregoing account. We are not only told an extraordinary story about a

probable case of telepathy, but about a dog possessing marked intelligence and affection; qualities not always possessed by man. Why should the survival of man be taken for granted and denied to the animal?

CASE IV.—A VERIDICAL HALLUCINATION.—M. Camille Flammarion, the eminent French astronomer, is responsible for the following, which he communicated to the Press:—

M. Georges Graesen, of the Astronomical Institute of France, had a St. Bernard dog, "Bobby," which was passionately attached to him. When he worked in his study its favourite position was to lie at his feet. Wherever M. Graesen went out walking—delivering lectures, or carrying out research work—"Bobby" was his devoted companion. But the dog was not fond of strangers, and the members of M. Graesen's family, holding the dog to be dangerous, sent it, unknown to its master, to be destroyed. That evening M. Graesen heard a noise outside his door, and, opening it, saw, as he thought, "Bobby" enter and rub his nose against his hand. M. Graesen bent down to pet the dog, but as he did so the dog vanished. Bewildered and unaccountably apprehensive, the master ran to the telephone and demanded to know what had become of his dog. He was informed that the animal had just been killed. The instant of his death coincided exactly with the "apparitional dog" in his master's room.

M. Flammarion expressed his firm conviction that it was owing to the passionate love the dog had for its master that, as death was approaching, the intensity of its despair at the knowledge that it would see him no more caused a thought-wave to pass from the animal to its master.

M. Flammarion's account is much better than that related in Case I. We take M. Graesen to be an honest man, with no axe to grind when he told the story of his experience to his friend. The account is quite definite, and as acceptable as the thousand-and-one cases of apparitions and phantasmal figures of men and women seen at death, or after, which have been recorded for over thirty-two years in the "Proceedings" of the S.P.R. Why should we admit these as evidence of the discarnate state of human beings, and yet hesitate to admit the survival of our devoted four-footed friends?

M. Flammarion, however, does not claim immortality for "Bobby," but suggests that "Bobby," in the intensity of his despair, caused a thought-wave to pass to his master. If a thought-wave can take the form of a living dog, advance into a room and attempt to act as if it desired to rub its nose against its master's hand, wherein does this phenomenal appearance differ from that of a departed human being, *seen* at, about and after death smiling or showing other touching signs of affection? If there be any difference it remains to be shown.

The point of value in M. Graesen's account lies in the fact that *he did not know* that his dog had been done away with, whereas in Case I. we surmised what had been done and possibly in some underground mental operation we three days subsequently had conjured up the image of the collie dog. There is no escape in this case. Here we have a man of science with a reputation for intelligence, sanity and keenness of observation telling a perfectly straightforward story founded on fact and supported by auditory, visual and tactile sense-faculty.

Admit M. Flammarion's "thought-wave" explanation and we have much food for thought. But suppose that "Bobby" did not appear immediately before death or in dying, but several minutes afterwards, what then? Something persisted which did not die, *viz.*, a being which M. Graesen could not distinguish from his faithful "Bobby"; memory, intelligence, attachment and affection survived. Granting the premises that they survived death, wherein is the evidence inferior to that presented for human survival?

(To be continued.)

WAR AND WASTE.—In Dr. Hugh Macmillan's "Two Worlds are Ours," in the final chapter on "Waste," the remarkable statement occurs, quoted from the "Quarterly Journal of Science," that in the process by which the nitre is extracted for the manufacture of gunpowder, upwards of 10,000,000lb. of combined nitrogen are yearly withdrawn from the world's available fertilising resources, which, if translated into human food, would mean the destruction in advance of no less than 500,000,000lb. of bread. If this is so in normal times of peace, what must the awful waste be that is involved in the present world-wide struggle for more and more high explosives?

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

(Continued from page 345.)

On Friday, October 31st, 1913, the following message was given :—

They who say that we come to earth in order to help are correct. But they who hope that we shall help to such a degree that their own endeavours will be unnecessary are in error. It is not permitted us so to enable you as to lessen the value of earth's schooling. Although this seems so reasonable as to be almost of the nature of a truism, yet many there are who look to us to do what only they themselves can do; and that in no ordinary measure, but almost, as it were, miraculously.

In reply to a question as to who was communicating, the name was given, and on the recipient of the message remarking that he had thought the style was not like that of the previous communicator, the message proceeded :—

No, I suppose it is not. Partly, of course, because we are of different character, different sphere, and also different sex, which is not without its peculiar characteristics here as with you. And partly, also, because we are of a different earth period.

Do you mean you lived on earth some considerable time ago?

Yes, friend, in England when George I. was king, and some of us earlier still.

About yourself, A—, who, I suppose, are the leader of your band, can you kindly tell me anything?

Certainly. But you do not realise that it is more confusing to give these earth details than it might seem to you. I will say what I can, however. I lived in Warwick, and was a teacher in a school there—head master. I cannot give the exact year of my passing over with any certainty unless I look it up, and it does not really signify.

Now shall we say what was in our minds? We are permitted to help, but with discretion. When people suppose that we ought to help them in scientific investigation, for instance, they surely forget that God has given them minds of their own to use in His service. And to that end they are left to tread their own natural way, and when they have done what they are able we, now and again, point the way onward and help them to further knowledge.

Can you give me an instance in point?

I remember that once I was impressing a man who was investigating the laws of psychology in the matter of visions and dreams. He wanted to find out what was the cause of certain dreams being prophetic—the connection between the dream itself and the incident which it foreshadowed. He applied to me, and I told him that he must continue his investigation and use his own mind and, if it were well, he would be given to understand.

That night I met him when he fell asleep and conducted him to one of our observatories where we experiment with the object of portraying, in visible form, the events hovering about the present moment; that is, events which have happened shortly before, and those which will happen shortly in the future. We were not able to go far back nor far ahead at that particular establishment. That is done by those in the higher spheres.

We set the instruments in order and cast upon a screen a picture of the neighbourhood in which he lived, and told him to watch intently. One particular item was the entry into the town of some great personage with a large retinue. When the display was over he thanked us and we conducted him back to his earth body again.

He awoke in the morning with a feeling that he had been in the company of certain men who had been experimenting in some branch of science, but could not recall what it had been about. But as he was going about his work that morning the face of the man he had seen in the procession came to his mind vividly, and he then remembered several scraps of his dream experience.

On opening the newspaper a few days afterwards, he saw an intimation that a visit was projected to the town and district by this same personage. Then he began to reason things out for himself.

He did not remember the observatory, nor the screen pictures we had shown him, as such. But he did remember the face and the retinue. So he reasoned in this way: when our bodies sleep, we ourselves, at least sometimes, go into the sphere of four dimensions. That fourth dimension is such as enables those who dwell there to see into the future. But coming back to this realm of three dimensions, we are not able to carry over with us all we have experienced when we ourselves have been in the realm of four. Yet we do manage to hold such items as

are natural to this lower realm, such as the face of an earth dweller and a retinue in procession. The connection, then, between such a dream as foresees and the events themselves is the relation of a state of four dimensions to a state of three. And the former, being of greater capacity than the latter, covers at any moment a wider range of view, as to time and sequence of events, than the latter can do.

Now, by such use of his own mental faculties he had arrived at as great an advance in knowledge as I could have given him direct; and by so doing he had also advanced in mental training and power. For although his conclusion was not such as would pass muster here without rectification in several points, yet it was roundly and broadly correct, and serviceable for all practical purposes intellectually. I could not have infused into him more than he had found out for himself.

This, then, is the method of our work, and when people find fault with us and impatiently demand that this method should be altered to suit their ideas of what is the proper way—well, we have to leave them to themselves, and when their minds are more humble and receptive, we return and continue.

And now, friend, let us tell you the immediate bearing of this on your own case. You sometimes wonder why we do not make these messages more vivid, as you put it, so that you may have no doubt or difficulty in believing that they come from us to you. Well, now, think of it all in the light of the above, and you will see that from time to time you are given just so much as will help you to help yourself. Your training, remember, is still proceeding; you have not yet arrived, nor will you while you are in the earth-life. But if you go on trustfully and faithfully, you will find that things will grow more plain. Accept what is not self-contradictory. Do not look out too much for proof or disproof, but rather for consistency in these messages. We do not give you too much, but we give you all that will help you. Be critical, certainly, but not unbalanced. There is much more truth than falsehood round about you and your life. Look out more for the truth and you will find it. Beware of the false but be not superstitiously afraid. When you take your way along a mountain path your mind is alert in two directions—for the right and safe foothold, and against the unsafe places. Yet you give more attention to the positive than the negative; and rightly so, or you would go slow on your journey. So tread that you do not slip; but go forward also fearlessly, for it is those who fear who lose their balance and come most often to disaster.

THE VISIONS AT MONS.

The Rev. G. G. Monck, M.A., Prebendary of Wells and Rural Dean of Martock, in his parish magazine ("The Church Standard" for Stoke-sub-Hamdon) for July, prints a letter from a personal friend of his concerning the story of the vision of angels at Mons, from which we make the following extract :—

The account I sent you was taken down from the lips of a wounded man in hospital in London by one of Sir H.'s sisters who was working there. She knew the man well, and had reasons for believing him to be depended on. Curiously enough, about two months ago in Oxford I met a young second lieutenant of the — who had been all through the retreat from Mons and had been wounded at Neuve Chapelle. I asked him if he knew the story. To this he replied, "Yes, I read it in hospital. It is simply miraculous, but it is perfectly true." He then added, "Do you know that almost the same thing happened at Neuve Chapelle?"

THE PORTSMOUTH SOCIETY: AN APPEAL.—Mr. J. G. McFarlane, the hon. secretary of the Portsmouth Temple of Spiritualism, sends us a letter on behalf of that institution. As we have not space for the whole of it we give the salient points here. The Portsmouth Temple was founded in 1901, and has hitherto faced all its vicissitudes without having to appeal for financial assistance. But since occupying its present premises in Victoria-road South, the committee's difficulties have been increased by the existence of mortgages amounting to £1,100, necessitating yearly interest of £55 over and above the ordinary expenses. The committee is further hampered by heavy legal charges in connection with the transfer of the first mortgage of £700. (The committee acknowledge their debt of gratitude to Mr. F. Pearce, who has stood as sponsor for the whole £1,100.) The legal charges amount to approximately £80, which entirely absorbs the bank balance, leaving a deficiency of £45, and the committee solicit the help of friends and fellow-workers, and that speedily, as the deficiency has to be met within a few days. Mr. McFarlane, of "Allendale," St. Piran's-avenue, Copnor, Portsmouth, will receive donations either at that address or at the Temple.

SIDELIGHTS.

Referring to the strange story of the Dominican friar's vision in 1819 of the present war, which appeared in *LIGHT* of May 29th (p. 263), a correspondent remarks upon the fact that Pinsk (referred to in the account) is two hundred miles east of Warsaw, and that the German advance is towards that place.

The "wailing banshee" we know. But an occasional contributor has heard the banshee sing "in a high, full, rich soprano," and wonders if any other readers have had the same experience. Possibly some of our friends in Ireland may be interested in the question.

Mrs. Despard, speaking at the annual meeting of the Humanitarian League (reported in the July-August issue of its organ, "The Humanitarian") said, alluding to the war, that what humanitarians should especially endeavour to impress on people was freedom from hatred—"no hatred should be their watchword." Humanitarianism meant something more than kindness. It was an evolution of conscious thought, from the life of the mineral upward to what we called "sensibility." When once we reached the fuller sympathy, war would be impossible, and the making of machines of murder would quickly fall into disuse. The evolution of humanity began with love of mother for child, and would spread to the widest love of one's fellow-beings.

A correspondent sends us a copy of some verses written by him in November last, and having for their subject a wounded soldier's thoughts concerning a Divine Figure which had come and ministered to him in the trenches. It commences:—

Beautiful feet!
I have heard the tale of thy devotion!
In the land of Love not here thou goest
Serving—whom?

Now this poem was written long before any of the stories concerning the White Comrade had appeared in the Press, and our correspondent—who, by the way, is a dramatist—is struck by the circumstances in which the poem was written. It came to him as by impression, entirely unpremeditated. The matter is certainly well worth recording. Such examples of telepathic thought and vision are increasingly common.

SOUTHERN COUNTIES' UNION.

The Executive Committee of the above Union journeyed to Paignton on Saturday, the 10th inst., and paid a first visit to the Paignton Spiritualist Church. Mr. J. G. McFarlane, the Hon. Sec. of the Union, sends us a long account of the proceeding, of which we give the following abstract:—

Mr. Rabbich, the President of the Church, gave the committee a cordial welcome, which was gratefully acknowledged by Mr. F. T. Blake, the President of the Union.

Mr. Hendy was congratulated on his return to Union work after illness, and Mr. Newton received congratulations on his election to the National Union E.C. Among the important items of business dealt with were the following:—

A letter was ordered to be written to the General Secretary of the National Union with regard to one of the Southern Union's notices of motion, which was ruled out of order at the recent annual general meeting at Hull, and the S.C.U. members on the National Council were instructed to see to this in the National Executive Committee's forthcoming meeting.

The report and audit of Winchester Society, to which the Union had acted as sponsors for the past two years, were received, and the action proposed to be taken by that centre for supreme local control was noted with satisfaction, as also was their plan submitted for financial purposes.

The adjourned annual meeting and the next A.G.M. (preceded by the E.C. meeting) were fixed for October 20th at Southampton.

In view of anticipated reforms in the movement, the Committee recommended that the adoption of the revised comprehensive rules should stand over for a time and be made an item for the agenda of the S.C.U. meeting in October.

The secretary read correspondence with one of the Churches for which the S.C.U. are acting as guarantors, and the military officials, which nullified previous agreement, and it

was decided to push the matter with the War Office people for cancellation or compensation.

An appeal by one of the affiliated Churches for direct representation on the E.C. was dealt with, and a gift to the Union of certain internal embellishments to one of the Churches was received with thanks.

Further inquiries were ordered to be made in regard to the practicability of starting a centre in the Isle of Wight, and the president and one other were given *carte blanche* to start public services if deemed wise. Mr. Newton undertook to make inquiries also in Yeovil district as to suitability for active propaganda work.

Tours were fixed with Mr. Oaten (the President of the National Union), and Mr. Spencer, and inquiries were directed to be made in the Western area for a tour for Miss Morse.

The local church entertained the E.C. to tea, which was much enjoyed, and a hearty vote of thanks was passed to the hostess, Mrs. Ashhurst, and her lady helpers.

The Sunday platforms at Exeter, Plymouth and Paignton were filled by E.C. members on the 11th, and certain additional weeknight services were also similarly conducted.

The arrangements made at Paignton reflect great credit on the local secretary, Mr. Will Christie, but the Executive strongly advise the necessity for starting a bookstall for the sale of the weekly papers and propaganda pamphlets. The outstanding feature of the visit was the hospitality of the Devonians, as nothing was left undone to make the tour one of pleasure, this culminating on the Tuesday in an *al fresco* picnic in one of the charming spots in which the locality abounds.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—“N.G.S.” refers to the experiments of Dr. Bastian in the matter of producing living organisms from so-called dead or lifeless matter. There is an old saying that there is nothing new under the sun; and if this be so as regards eternal substance and principles, then it is only a fresh manifestation of life and not a creation of life which takes place. The same must have been the case with the first appearance of organic life on this planet.

On this question Spiritualists are able to gain most valuable evidence by means of psychometry. Mental scientists tell us that the basic principle of mind or life is sensitiveness, and directly associated with this are reflex action and memory. A psychometrist is able, by handling a stone, to receive impressions of scenes that have been enacted in the immediate neighbourhood of the stone during times in its history. This proves, of course, the wonderful gift of psychometry in the psychometrist. But it proves much more. It is direct evidence of the qualities of sensitiveness, memory, and reflex action in the stone, which, although inorganic, is nevertheless consequently shown to be alive.

Nature is One. God is One and Almighty. There is no power apart from Him. He exists always and everywhere. God is Life, and in whatever way He manifests, He still is Life.

The acceptance and proper understanding of this truth will supply what has been lacking in the theory of Evolution when considered as due only to natural selection.—Yours, &c.,

A. L. W.

SIR,—In reply to Mr. R. A. Bush, who asks for a “rational theory, based on some recognised facts in Nature, of how the individual spirit-man is individuated,” this has been set forth many times in the philosophy of Spiritualism. I know of no better presentation than that given by Andrew Jackson Davis in his “Great Harmonia,” to which I would refer Mr. Bush.—Yours, &c.,

LUMEN SEQUOR.

[Our correspondent is not very explicit. The “Great Harmonia” is a work of several volumes. We take it that he refers to Vol. V., in which is contained “The Law of Immortality,” of which we may be able to give a brief summary shortly.—ED. LIGHT.]

The Ethics of War.

SIR,—I should like, if I may, to reply to Miss E. Katharine Bates, though, indeed, she has answered herself. She re-affirms the statement that "Pacifists were largely responsible for the present war," and then tells us that "experts" have told us that the war was unavoidable. How, then, could pacifists be in the smallest degree responsible?

I will, however, take the two statements separately. I am referred to the record of history. As to pacifists causing war: there is, I believe, in history only one record of a State governed by pacifists, the State of Pennsylvania, which was governed by the Quakers for over sixty years in absolute peace, quite unarmed, though in those troublous times all the other American States were in an almost continual condition of war; even the Red Indians left the Quakers unmolested. This condition of peace was unbroken until others came who were not Quakers and insisted on providing weapons "for safety." That is the evidence I find in history.

We must, of course, remember that they were not "non-resisters," a term I very much dislike; they resisted evil with good. Even the Indians understood and appreciated their active good will, and love was found to be, as I think Christ taught, the strongest force.

Miss Bates states that Germany was determined to fight us; that may be so, but as a matter of fact it is no more proved now than when Lord Roberts said so. Germany certainly did not wish to fight us just now, being already engaged with two powerful enemies. Germany tried quite hard to keep us out of it.

I am, of course, open to the accusation of being defended, at the great and terrible cost which our noble men are paying. I feel that most deeply, but I would say with great humility, but in all earnestness, that we pacifists who are being defended by the heroic sacrifice of our men are no less grateful to them than others are, but we would not ask that sacrifice and, if we could help it, *we would not take it*, believing that our Lord is able to save to the uttermost and that He does not use for His purpose means which He has definitely forbidden, such as the taking of human life.

Men are asked to do these things, and *do* do them, for the protection of women. A representative meeting of women a few days ago issued an appeal to men to "trust God with them and for them," stating that it was "their express desire that no evil should be done on their behalf."

I hope that the above explains my point of view with regard to E. Prentice's remark that I do not remember the motive of this war. I hold that the highest motive in the world, even the honour of God (if that is "identical with the honour of England") would not justify the use of evil in its accomplishment. Indeed, I do not believe that the honour of God could be furthered by any evil. If the honour of England *can*, are we not making a mistake in our idea of honour? I cannot look at the driving of sheep and cattle and their owners out of the Temple as in the slightest degree resembling the things which are done in war. I quite admit that Christ used force every day of His life, but I firmly believe that He would never have done evil hoping that out of it good might come. Such an idea seems to me quite contrary to reason and experience. If you sow thistles, will you reap grapes?—Yours, &c.,

MILDRED DUKE.

Little Haywood, Stafford.
July 12th.

Visions on the Battlefield.

SIR,—With reference to the comments and correspondence on the above matter, I beg to say from my personal experience that all such visions are simply the result of thought.

When a person thinks, or even reflects thought with clearness, one of the finetypes of matter—sometimes called "elemental essence"—is drawn upon and the thought takes astral form. Now, for centuries hundreds of thousands of people have thought of the fights at Crecy, Agincourt, Poitiers, &c., and of the English archers and the knightly and historic charges, and in astral matter or thought such conflicts have been and are being still fought with varying vigour according to the strength of national

and individual emotion. Such performances are often quaint and sometimes foolish; for instance, after the renewed controversy as to who won Waterloo, the battle could be seen clairvoyantly being refought with the English and the Germans clearing the French off the field almost alternately. All the so-called "great" happenings which live in the memories of the crowd go on in thought, and can be seen by the genuinely advanced clairvoyant and sometimes by people under the stress of strong emotions or physical weariness, like the unfortunate soldiers on both sides at Mons.

The mysterious individuals who are said to be helping wounded and dying soldiers are in the main genuine. Many of them are still physically alive, but leave their physical bodies for service at the "front." It is a busy and often appalling occupation, and not without its dangers; the present writer on one occasion was seized by a soldier who had just "passed over," and experienced some difficulty in getting away.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

July 10th, 1915.

SOCIETY WORK ON SUNDAY, JULY 18th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and messages to a large audience. Mrs. Simpson kindly sang a solo. Mr. W. T. Cooper presided.—77, *New Oxford Street, W.C.*—On the 12th inst. Mrs. Mary Davies gave many fully-recognised descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. The evening service was especially for the soldiers and sailors passed on during the war. The congregation sang the "Marseillaise" at the request of one of the inspirers, who afterwards described the vision she saw. It was a picture of France drenched in blood, which changed to a white light, above which rose a wonderful figure of a woman—the interpretation being that the country will rise purified through her suffering, that a great victory is to be hers, and that a time of joy and peace is coming. For next Sunday, see advt. on front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Mary Gordon answered questions. Sunday next, at 7 p.m., Miss Stainer Powell, of Richmond; subject, "The Great Ideal."

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. G. R. Symons gave an interesting address on "Philharmonics" (Love of Harmony) which was much appreciated; Mr. G. Tayler Gwinn presided. Sunday next, Mrs. E. Bryceson, address, and Mrs. Longman, clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Hanson G. Hey gave good addresses. Sunday next, 11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; also Monday, 8. Tuesday, 3, interviews; public circle at 8; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Douglas gave interesting addresses and spirit messages. Sunday next, at 11.15 and 7, Mr. Robert King, Tuesdays, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. W. F. Smith gave an instructive address on "Some Aspects of Truth," and Mrs. Smith gave helpful descriptions. Sunday next, 7 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45, members'.—H. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Anniversary Services, several addresses being given by members. At the close of the evening service we held our members' quarterly meeting. Sunday next, 11.30, service; 7, Mr. H. Boddington. 29th, 8.15, Mrs. Alice Jamrach. August 1st, 7 p.m., Mrs. M. E. Orlowski.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Mrs. Neville gave an address and clairvoyance at the evening meeting. On the 14th inst. the well-known medium, the Rev. Susanna Harris, paid a visit to the society. A crowded room betokened the interest taken in the personality of the lecturer. Her address and clairvoyance were greatly appreciated. Sunday next, 3, Lyceum, naming of a child; 7, Mrs. A. Boddington, address and clairvoyance. 28th, address and auric readings.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Morning, Mr. Phelps gave a very interesting address on "The Inner Life"; evening, Mr. Richard Boddington spoke on "Words of Comfort" and answered questions. Thursday next, Mrs. Neville, clairvoyance. Sunday next, 11 and 7, addresses and clairvoyance, the President.—C. L. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Thomson gave a fine address, Miss Shipman recited; evening, most remarkable psychic experiences related by Mr. Lonsdale. Sunday next, morning, Mr. and Mrs. Haworth, further personal experiences; Mr. Haworth will sing; evening, Mr. Brown.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—A flower service was held in the afternoon by the Lyceum, which was well attended; at 7, Mrs. Boddington gave an address and some excellent clairvoyance. Sunday next, at 3, Lyceum; 7, Mr. Prior will give an address. August 1st, Mr. and Mrs. Connor. Usual circles.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Maunder gave an address, followed by clairvoyance; Miss Heythorne sang a solo, "The Promise of Life," which was also the title of the address. Sunday next, at 11.15, public circle; at 7, Mrs. Neville, address and clairvoyance. Friday, at 8, public meeting. August 1st, Mr. Sarfas.—F. K.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—In the absence of Miss Woodhouse, Mrs. Greenwood gave a trance address, and Mrs. Connor followed with well-recognised clairvoyant descriptions. 22nd, Mrs. Hayward, address and clairvoyance. Sunday next, at 3, Lyceum; 7, Mrs. Orłowski. 29th, Miss Violet Burton. August 1st, Miss Ashley. 8th, Mr. Alfred Vout Peters.—A. T. C.

NOTTING HILL OPEN AIR MISSION.—Lancaster-road, W.—The first of what is intended to be a series of meetings was successfully carried through on Sunday last, a fair number of willing and enthusiastic workers attending. Brief addresses by Mrs. N. Brown, Miss J. Cann, Mr. T. E. Matthews and a friend in khaki were listened to by an appreciative audience. Sunday next, at 3.30, speakers will be welcomed.—S. E. P.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning circle was well attended, and was conducted by Mr. Ashley; evening, Mr. George Prior delivered a splendid address on "Flowers." Thursday, Mrs. Bloodworth gave psychometry to a large audience. Saturday, Mr. Goodwin dealt with "The Laws Governing the Mind." Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Clara Irwin, address and clairvoyance. 29th, at 8.30 p.m., Mrs. Podmore, clairvoyance.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. Mary Davies answered written questions and gave an address on "Spirit Guidance," also convincing proof of spirit return. Anthem by choir. 14th, Rev. Wm. J. Piggott gave an address on "Foes to the Kingdom of the Spirit." Sunday next, 11.15 and 7, Mr. Alfred Vout Peters; silver collection; 3, Lyceum. Wednesday, 8.15, Mrs. M. Clempson. August 1st, 7 p.m., Mr. and Mrs. Lund.—J. F.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor, in her address on "The Path and its Goal," urged Spiritualists to cultivate mind-control, tolerance, and cheerfulness in this world-crisis. 13th, Miss E. Marriott delivered an address, "Spiritual Religion," and also gave well-recognised clairvoyance. Sunday next, at 7 p.m., Miss Violet Burton. Tuesday, at 8 p.m., Mrs. E. Webster. Mondays, 3 p.m., ladies' meeting.—C. E. S.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Adams; clairvoyance by Mrs. Summers.—S. G.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, clairvoyance by Mrs. Letheren.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns. Clairvoyance by Mrs. Dennis. Soloist, Mrs. Hugill.—E. E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. Thomas Brooks, of London, being on a visit to this town, kindly gave us a very interesting address.—J. W. M.

PAIGNTON.—Mr. Ashurst presided over a large audience, when Mr. Marshall delivered an address, and Mrs. Trueman gave clairvoyant descriptions.—W. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 15th inst., address by Mr. H. Hiscock, descriptions by Mr. H. Mundy.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Mr. A. G. Newton. 15th, Mr. G. Jepp, address; Mrs. A. Spicer, clairvoyance.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Alderman D. J. Davis, J.P., gave most interesting discourses on "Spiritual Culture" and "Life, Here and Hereafter." Mr. Rundle gave very good clairvoyant descriptions.—C. A. B.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Jamrach spoke on "The Meaning of Death and the Resurrection," and afterwards gave clairvoyant descriptions.—N. D.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. During, clairvoyance by Mrs. Grainger; evening, address by Mr. H. Lockyear on "The Reality of the Unseen"; clairvoyance by Mrs. Grainger.—N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—At 3 p.m. Mr. H. Leaf gave a most successful séance, and at 7 p.m. gave an address on "Some Facts and Fancies of Mediumship," followed by very convincing clairvoyance.—M. W.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. Taylor Woodall, of Walsall, conducted two services, giving clairvoyance at each. 19th, Mr. Taylor Woodall again took services.—T. A.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, Mr. S. Pulman spoke on "God in Our Midst." Evening, address by Mr. H. Abbott, "The Withered Hand"; clairvoyance by Mrs. Farr.—P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening service conducted by Mrs. Harvey, of Southampton. A large after-circle was held at which messages and advice were given to some sixty sitters. Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, Spiritual Healing Service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address on "Peace in all its Various Phases," followed by clairvoyance by Madame Beaumont; anthem, "The Lord is King," by the choir.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. A. Lomas spoke on "The War and Spiritualism" and "Mors Janua Vitæ," and gave descriptions. A visitor (Mr. W. Jeffrey, of Glasgow), gave some interesting and convincing psychic reminiscences. Mr. S. Robinson presided.—E. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Boddington addressed the Liberty Group. At the evening service Mrs. Brownjohn gave an address on "The Cleansing," followed by clairvoyance. 15th, Mrs. Neville dedicated the infant daughter of Mr. and Mrs. Walker, and afterwards gave an address and clairvoyance.—V. M. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting trance address by Miss Violet Burton. 12th, 3 p.m., ladies' meeting, Mrs. Bryceson gave a reading and also answered questions. 14th, address and descriptions and messages by Mrs. Podmore.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave two addresses, followed by clairvoyant descriptions and messages, and established very many recognitions to strangers. 14th, Mr. Abbott, Mrs. Farr, and Mrs. Gutteridge contributed to a successful public circle. 19th, Mrs. Podmore conducted a public meeting for phenomena only.—J. Mc F.

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NOTES BY THE WAY.

Some years ago the late Mr. Andrew Lang sought our assistance in procuring evidence for what is known as the "fire-test"—the ability of persons, in certain circumstances, to handle fire with impunity (of course without chemical or other artificial protection). His inquiry led us to speculate on the difficulty which might be met with in seeking to verify the somewhat similar phenomenon of soldiers who in the heat of battle receive deadly wounds and remain for a time perfectly unconscious of the fact, their mental state being such that they suffer no pain until the excitement has passed. Such stories are generally accepted without question, and yet if the public attitude towards them were sceptical we might have some difficulty in obtaining first-hand evidence, or at any rate in establishing the fact. It is only when supernormal experiences take an unusual shape that there is a demand for proof, and the demand is not easy to satisfy. Even when the evidence is piled up to repletion, as in the case of telepathy, phantasms of the living and the like, the sceptic is not always completely satisfied. He feels that he cannot be quite sure until he has had the experience in his own person.

In the case of the visions at Mons, Miss Verrall (to whose article on the subject we allude elsewhere in this issue) puts forward the theory of hallucination. So that if and when the story is verified the explanation is ready to hand! So far, however, the full proofs are wanting. Similarly in the case of the prophecy of Johannes, at the time of writing we are without the needed documents of authenticity. In these as in some other directions we find that the readiness to repeat a story is more evident than the disposition to make it good. But the facility of belief is not more curious than the facility of denial. There is an enthusiasm of scepticism just as there is a fervour of belief, and we have frequently found that the unbeliever is as credulous in accepting anything that supports his position as the believer whose credulity he denounces. It is to be remembered that the evidences for the supernormal which lend stability to the idea of an unseen world do not stand or fall by the results of investigation into visions and prophecies which have become a matter of popular curiosity. These latter are side issues, interesting but not at all vital to the main question.

In an excellent article, "Good and Evil Will," in the current "Quest," that well-known writer, Mr. A.

Clutton Brock, points out the fallacy that underlies the idea of evading the hard things of life which was fast becoming the great ideal of the nation:—

There is no way to spiritual freedom by refusing the struggle for life as a base and material process. That is only the way to a subtle spiritual slavery, the slavery of one who lowers and weakens himself with a consent to his own failure of duty. Men are aware of this fact by instinct almost.

They are more keenly aware of it than ever to-day, for the war has jarred us all out of the old complacencies, and given us a new vision of life. The wildest storm is better than the "rotting sea," with its "thousand thousand slimy things." We were fast losing any form of will but that which sought to shirk all things troublesome and dangerous—to be secure and comfortable and that with as little expenditure of effort as possible. And now a new spirit is abroad, the old harbours give us anchorage no longer. We have to go in quest of new havens. And there is much of peril and adventure to increase the energy of the soul and fit it for spiritual freedom.

* * * *

We have had occasion in the past to refer to the interest shown by Ruskin in psychic phenomena. Recently we lighted upon an example of telepathy which he forwarded to the Society for Psychical Research. It was the case of Mrs. Arthur Severn, the wife of the well-known artist, who while at Brantwood, Coniston, woke one morning with the sensation of a hard blow on the mouth. She had a distinct sense that she had been cut and that her upper lip was bleeding. She could find no trace of any injury, however, and attributed the experience to a dream. But she took note of the time (seven o'clock) and on the return of her husband, who had risen earlier and gone for a sail on the lake, she received an interesting clue to the incident. Mr. Severn came into the house holding his handkerchief to his mouth, and on being questioned explained that a sudden squall came on whilst he was in the boat, and the tiller swinging sharply round had struck him a severe blow on the upper lip, causing it to bleed. Asked when this occurred he replied that it was about seven o'clock. This was an instance of telepathic transmission of pain, an example of a rarer type of telepathy than that of purely mental impression.

* * * *

In view of the discussion in our columns on the origin of the soul our readers may find some interest in the Islamic ideas of the soul as expounded in the "Hindu Spiritual Magazine" by Shah Muhammad Badi-ul-Alam. Man, he says, mainly consists of two components, the external matter or physical body and the internal essence or soul. The main seat of the soul is that fleshly organism known as the heart, but the heart is not the soul itself, only its conveyance. Of the inherent properties of the soul we are told that the great prophet of Islam has given no clear account, the only explanation in the Koran being contained in a passage wherein God, addressing his great messenger, says, "They will ask you of the soul. Tell

them that 'the soul is from the commands of my Lord.' Another passage runs—"Are not the worlds of creations and of commands His?" From these extracts it is plain that the world of material creations and the world of commands are to be regarded as two distinct realms. As the former realm comprises only objects that are capable of measurement and division, the soul, which is something created with the quality of being immeasurable and indivisible, evidently cannot belong to that world and must therefore belong to the world of commands. Man has, however, two souls, the animal and the human—the former being common to all animals, while the latter is the Creator's special gift to man. It is this human soul that possesses the capacity of acquiring the knowledge and enjoying the vision of God. It is neither substance nor attribute, but is an ethereal, imperishable essence of Divine Nature.

THE BIBLE AS ORACLE.

"V. F.," in the course of a letter on this subject arising out of the story in *LIGHT* of the 10th inst. (p. 334), writes:—

I think my recent experience may be of interest. I was taught this ancient method of consulting the Bible by an old nurse in my childhood, but had never practised it, though I constantly saw her rule her life in this way. She would pray for an answer, then place her finger-nail at random between the leaves (to avoid the natural opening-place of the worn book), and then with eyes shut place her finger as impulse directed on the open page.

When the war broke out last year I was in great anxiety, for my dear husband is German-born. My friends wrote recommending us to fly from our house at once, prognosticating angry attacks upon us. We were innocent, and it seemed to us terrible to mistrust our neighbours. I resorted to the forgotten method, and came on this passage (Jer. xlii), "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you and not pluck you up." The passage is long to quote, but it continues, if I may abridge it greatly, "But if ye say . . . 'but we will go into the land of Egypt, where we shall see no war,' . . . then it shall come to pass that the sword which ye feared shall overtake you there."

We remained in our house, and met with not a single word or look of unkindness from rich or poor. After three months my husband was taken to an internment camp and I was told to leave the county in three days, as it was "prohibited." It is my home, and all my friends are there, and this double blow seemed impossibly hard, because so undeserved, my husband being so innocent of ill wishes. I again resorted to the Bible, and received Psalm xciv: "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence, and my God is the rock of my refuge."

Early this year I was told that all property belonging to Germans or their wives would be confiscated. I may say in passing that this arose from the Press clamour, and was probably not intended, but it caused me another bitter anxiety, for it meant ruin to our prospects, and parting from a very dearly-loved home. In this case I received, "After that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land" (Jer. xlii.). This "fitted" us, for our land is our own, and we live on its produce in quite the old fashion, and now we are driven out. I could quote several other anxieties, and their appropriate answers, but I have trespassed too far already on your space.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

We are asked to state that the Rev. Susanna Harris is making a stay of about three weeks at Brighton, where her address is 4, New Steyne.

TRANSITION OF MR. WILLIAM WALKER.

Mr. William Walker, of whose demise on the 17th inst. we learnt only in time to make a hasty and imperfect reference to it in our last issue, belonged to the older generation of workers, and was best known in connection with his experiments in psychic photography. Most of our readers will doubtless remember the interesting way in which he handled the subject in the address to the London Spiritualist Alliance at Suffolk-street in January last, a report of which appeared in *LIGHT*, Nos. 1,776-7. Those who were present at the address, which was accompanied by lantern views, must have been impressed not only by Mr. Walker's deep sincerity, but by the ardour and thoroughness with which he entered into and presented the results of his investigations. We had but a slight personal acquaintance with him, but our two or three interviews were amply sufficient to awaken in us a feeling of warm esteem and admiration. Mr. Walker regarded his work in connection with psychic photography as a mission. He pursued it with zeal, but with excellent judgment and a full sense of responsibility. We bid him farewell with regret, and with sympathy for those he has left behind. But there is much to temper our sadness. He has gone to that better country of which he so often spoke—after a life well spent in service for his fellows. In the course of his address at Suffolk-street last January, Mr. Walker is reported to have said:—

The phenomena of Spiritualism had revealed to him that there is a bridge between this world and the next—a bridge which he did not fear to cross. So much of heavenly love and sympathy had come to him across that bridge that he felt assured that when he passed to the other side that divine care and guardianship would be continued and increased.

The words are very appropriate to-day.

In the course of a letter appreciative of the life and work of the late Mr. Walker, Mr. H. Blackwell writes:—

As a photographer of over forty years' experience, his testimony to the genuineness of the results obtained through the members of the Crewe circle was most valuable and convincing. He was fortunate in being able to carry out a number of successful experiments with these mediums who have so freely given of their time and vitality in the cause they love. It was through their mediumship that Mr. Walker was enabled to achieve the proud distinction of being the first to photograph a spirit form in natural colours. This was by the Paget process, and as the beautiful spirit photographed gracefully held a festoon of flowers she made a charming picture.

Mr. Walker's lectures throughout the country have aroused great interest in the subject of spirit photography, and he will have the satisfaction of looking back on a good work well done.

Mr. A. W. Orr writes:—

By the transition of Mr. Walker, the Spiritualist movement "militant here in earth" has lost an enthusiastic and capable supporter, and one who was a personification of what Spiritualism stands for at its highest interpretation. His devotion to truth led him to follow boldly the path it indicated, independently of all prejudices or selfish considerations, and to proclaim his discoveries to the world at large at every available opportunity. For many years he sacrificed—although a very busy man—his only day of rest and recreation to comply with the requests he continually received from various societies to conduct their Sunday meetings, taking no remuneration for his services. In this work he was always supported by the sympathy and encouragement of his wife. He impressed everyone by his transparent honesty. The sincerity of his convictions, his uprightness of conduct and strong sense of justice gained him the profound respect of all with whom he had business dealings, while his genial humour and great kindness of heart attracted to him hosts of friends who will long hold him in affectionate remembrance.

It is approaching twenty years since my friend, E. W. Wallis, at that time Editor of the "Two Worlds," brought me into touch with Mr. Walker, and that was to help in connection with an effort to institute Spiritualist services in the centre of Manchester, which he most kindly did, and since then I have been privileged to enjoy his intimate friendship and that of his wife and family, and have often been struck by the wonderful harmony and sense of spiritual peace that pervaded the atmosphere of the home. In the homes of three other families, all Spiritualists, I have felt similarly delightful influences, the

results of genuine and practical observance of spiritual teachings.

His lectures on psychic photography, illustrated by lantern slides prepared by himself from negatives he had obtained in the course of his experiments, aroused a great deal of attention in various parts of the country; and only ten days before he passed away he spoke to me of his hope to prepare slides that would show the colours of flowers, &c., brought by spirit people. He was looking forward to a very busy season during the coming autumn and winter, as his great desire was to disseminate as widely as possible the knowledge he acquired of the operation of hitherto unrecognised natural laws, by which evidence of intercommunion between the people in spirit life and ourselves can be obtained.

As an exponent of the truths of Spiritualism his loss will be severely felt, but he leaves the priceless record of an honourable and useful life devoted to the service of his fellow creatures.

OMAR KHAYYAM AND ROBERT BROWNING.

COINCIDENCES IN CROSS-CORRESPONDENCE.

By H. A. DALLAS.

One of the remarkable features in the communications which have come in the name of Frederic Myers is not alone the detailed and wide knowledge of literature which they show, but also that through them, in one or two instances, new and hitherto unrecognised connections between literary works have been discovered. For example, Mrs. Verrall was led by this means to discover a probable connection between the well-known stanzas XCIV. and XCV. of Tennyson's "In Memoriam" and a passage in the writings of Plotinus. The connection, which does not seem to have been previously observed by students, is sufficiently close to suggest that the poet had the passage from Plotinus in his mind when he wrote the lines in "In Memoriam."

The issue of "Proceedings" of the S.P.R. published in June, 1911, offers for consideration an analogous case. In a very interesting article headed, "Note on Cross-Correspondence—'Cup,'" Mrs. Verrall points out that there are striking coincidences between the "Rubaiyat" of Omar Khayyám (Fitzgerald's rendering) and Robert Browning's "Rabbi Ben Ezra." She says: "If accident, and not acquaintance with Fitzgerald's poem, produced so apt a criticism of Omar's theory of life, and expressed it by a different interpretation of Omar's metaphor, the coincidence is remarkable." And she further points out that as Fitzgerald's poem was published in 1859, and Browning's two years later, in 1861, it is quite possible that there is a historical link between the two. A careful comparison of the two poems certainly makes it difficult to believe that Browning had no consciousness of the fact that he was using the imagery used in the "Rubaiyat" in an opposite sense, and that the whole underlying idea of his poem is an ardent protest against the theory of life embodied in the Fitzgerald verses.

I must refrain from making comparison of the two works at any length. A few quotations must suffice.

Compare Fitzgerald:—

For if the Wine you drink, the Lip you press,
End in the Nothing all Things end in, Yes,
Then fancy while Thou art, Thou art but what
Thou shalt be—Nothing—Thou shalt not be less.
(XLVII.)

And Browning:—

What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink in the scale.
(VII.)

All I could never be,
All men ignored in me,
That I was worth to God whose power the pitcher shaped.
(XXV.)

Fitzgerald:—

In that old Potter's Shop I stood alone,
With the clay Population round in Rows.
Who is the Potter, pray, and who the Pot?
(LIX. XL.)

Browning:—

Aye, note that Potter's wheel,
That metaphor! and feel
Why time spins fast, why passive lies our clay.
(XXVI.)

Fitzgerald:—

Awake, my little ones, and fill the Cup,
Before Life's Liquor in its Cup be dry.
(II.)

Browning:—

Look not thou down, but up!
To uses of a cup.
(XXX.)

One might fill several columns with quotations in which analogy and contrast of thought may be traced in these two poems, and students of literature will be grateful to Mrs. Verrall for having so ably presented the comparison which renders this already highly valued poem of Browning's even more interesting than before. No doubt she would disclaim credit for having originated the suggestion, which she found in the course of her subtle analysis of her own automatic writings and those of other sensitives. It is to her discernment, however, that we owe the discovery.

The word "Cup" which is used in both poems is also the key word of the cross-correspondence dealt with in the above-mentioned Note.

The "Cup" in Fitzgerald's poem stood for the pleasures of sense, or for life fashioned on the wheel of time; in Browning's poem it stood for life moulded by the power of God for His service and delight. With this essential difference of conception and aim the imagery is, as I have already said, much the same in both works.

In the original poem by Omar Khayyám (which has been more literally translated by E. H. Whinfield) the symbol of the Cup is, however, not only used to denote carnal pleasures. However fine Fitzgerald's rendering may be from the point of view of literature, it does not do justice to the original from the point of view of sentiment and character. The real Omar was by no means always at the level of the wine-bibber, who finds the sole worth of life in sensual pleasures. He was a man who had his noble aspirations and religious yearnings. Under the rebellion expressed in his verses one hears the cry of Job, "Oh that I knew where I might find Him!"

I will give two quotations from Whinfield's translation:—

My heart weighed down with folly, grief and time
Is e'er inebriate with love divine;
When as the Loved One portioned out His wine,
With my heart's blood He filled this cup of mine.

The more I die to self, I live the more.
The more abase myself the higher soar;
And strange! the more I drink of Being's wine,
More sane I grow and sober than before.
(265-266.)

Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit the voice within.
(374.)

His lower nature clamoured for satisfaction at times, and it is the utterances of this lower nature which Fitzgerald has selected to render into fine and musical verse; but the spirit of Omar—the real man—might with justice question the right of his translator to hand his thoughts down to posterity in this mutilated fashion. Unconsciously, perhaps, Browning has done them better justice. It is possible that he may have known the original poem. The second edition of Whinfield's translation appeared in 1902, but some literal translation may have been published earlier. In any case, the fact remains that the loftier applications of Omar's imagery are to be found in "Rabbi Ben Ezra."

Mrs. Verrall's attention was drawn to the resemblance between the two works in the following manner:—

On February 12th and 13th and March 12th, 19th, and 20th, 1907,* allusions were made in Mrs. Piper's trance to Omar Khayyám by the Hodgson and Myers "controls." On the latter date, March 20th, Myers claimed that Dr. Hodgson had con-

* Possibly also on March 26th.

veyed to Mr. Piddington a line from a Persian poem, and had made Mrs. Verrall write "Omar."

A little more than a month previously, through Mrs. Piper (not Mrs. Verrall), Dr. Hodgson had referred to the "Book of the man who said he sat and dreamed all day about God and the Universe and Life in general, but never got any further."—(Vol. XXV., p. 308.)

He had also spoken of "the Persian in his garden," and, on March 12th, he had named Fitzgerald.

(Probably communicators are not always aware who is the receiver of their messages.)

References to Browning's "Rabbi Ben Ezra" were made, also through Mrs. Piper, on April 4th and 29th and May 6th and 8th, 1907.

The allusions to Browning's poem were obvious, but not consecutive, they consisted of disjointed words quoted from it. Thus:—

"Ezra. What vaunts life Vaunt transcends. Did you understand?"

"Star, spark, flame."

Among similar isolated words, the word "Vaunt" was repeated several times with an assertion that something was signified by it.

This rather unusual word occurs in "Rabbi Ben Ezra," thus:—

Poor vaunt of life, indeed,
Were man but formed to feed
On joy, to solely seek and find and feast.

(IV.)

The word occurs also in Whinfield's translation of Omar Khayyám.

Fate will not bend to humour man's caprice,
So vaunt not human powers, but hold your peace.

(4.)

But I have not observed it anywhere in Fitzgerald's rendering.

(To be continued.)

GERMANY RENOUNCING THE CULT OF HATE.

"Current Opinion" (New York) for July contains a remarkable article on the change which is coming over German sentiment towards this country. The journal remarks:—

As to the bitter hatred against the English, the sober second thought of the Fatherland is calling a halt, which in turn is the result of the remarkable religious revival that is sweeping all over the land. The protagonists of this propaganda are chiefly the religious journals, aided by the leaders of religious thought among the clergy and also the prominent leaders in religious activity among the laity. In the very beginning of the struggle Professor Rade, of the University of Marburg, spoke out. He is editor of the influential organ of the liberal section within the State Church, the *Christliche Welt*, a man also well known in America, having been at the Boston meeting of Liberal Christians held half a dozen years ago; one of the most brilliant speakers. In a nutshell, his plea was: "We Germans are not guiltless in this war; it is partly a result of our own sins." But in the first excitement his voice was practically silenced.

Now, however, the conviction that this hatred of England is not consistent with the deepest religious principles and feelings of German Christianity and should be discouraged as contrary to the spirit of Christ is taking a firm hold of the German mind and heart. The pleas of leading ecclesiastics in this direction are echoing throughout the empire.

"Current Opinion" goes on to refer to a sermon preached by Dr. Friedrich Lahnsen in the great Trinity Church of Berlin, a man of international reputation. The sermon was published, the first edition amounting to fifty thousand copies, and other editions have followed. The preacher points out that hatred is really an indication of spiritual weakness. The only justifiable hatred is hatred not of human beings, but of that which is evil. Other eminent German thinkers and writers are supporting Dr. Lahnsen and the movement is very significant indeed.

Mr. J. HEWAT MCKENZIE will give a series of lectures on the Theory and Practice of Spirit Intercourse at the (large) Queen's Hall, Langham Place, London, W., during November next, viz., on the 4th, 10th, 17th and 24th. Further particulars will be given in due course.

THE PROGRESS OF PSYCHICAL RESEARCH.

APPARITIONS OF THE LIVING.

Miss Felicia Scatterd, addressing an appreciative audience at Mrs. Hedley Drummond's musical and occult weekly "At Home" on the 23rd inst., at the Green Salon of the Eustace Miles Restaurant, emphasised the necessity of personal experiences on the part of those who claimed expert knowledge in the science of psychical research. Common-sense, useful as it was in other matters, often seemed to fail one here. It was just the unexpected that took place, and the obvious explanation often turned out to be the farthest from the facts of the case. This was so, because the science of psychology dealt with life in its various and manifold manifestations. One cannot pre-determine the actions of volitional beings except in very general terms.

The methods of many psychical experts led to their exclusion from séances and the refusal of genuine mediums to expose themselves to their tender mercies. The baffled expert had often to fall back upon untrustworthy psychics, or to depend upon his imagination for explanations as to how phenomena were produced. The wonderful nature of these explanations often proved a greater tax on one's powers of belief than the acceptance of the hypothesis of spirit agency. And this fact was compelling honest-minded investigators to range themselves on the side of the Spiritualist in ever-increasing numbers.

In spite of the dogmas of medical and other materialists, evidence was continually increasing as to the existence of the subtle body, the spirit form which carries on the life of the individual soul after the death of the body.

The lecturer believed a new era was dawning in the world of Psychical Research. Referring to the present President of the Society for Psychical Research, Professor Gilbert Murray, the distinguished classical scholar and man of letters, Miss Scatterd described him as a gifted sensitive, who illustrated in his own person phenomena which many researchers had accused more humble sensitives of simulating in order to hide fraud.

An interesting episode occurred when, almost at the close of the lecture, Baroness Barnekow entered the room. Playfully reproached by the speaker, the visitor excused herself for being so late by asserting that she had followed Miss Scatterd for some distance in a vain attempt to overtake her. And when she came up close to the apparition, so that she could even see the lace collar she was wearing, the phantom disappeared. So she came on to the Green Salon to see if Miss Scatterd were really at the lecture-room. She was disappointed to find that though the lecturer was wearing the identical hat the phantom wore, she was not wearing "the blue silk coat with the lace collar" that had fixed her attention.

The lecturer explained that her friend had seen her dressed as she would have been had she had time to go home between her visit to the Foreign Office and the lecture. But there had been no time to change her mud-splashed white dress for a more suitable garb.

"Then I saw a thought-form!" exclaimed the Baroness, "and that explains why you never changed your features. You looked like an automaton and disappeared."

Mr. Hedley Drummond, who occupied the chair, confessed to having had a similar experience last Tuesday week. He had seen Miss Scatterd in Great Portland-street, and when he came up to her within about ten feet or so she vanished!

Miss Violet Gould (mezzo-soprano) sang several songs, and Mrs. Cretchley, with two pianoforte solos, assisted in making the afternoon a success. Miss A. Linton acted as accompanist.

NATURE is always true to herself but we are not always true to Nature. That is why some of her great simplicities become for us complicated problems. The confusion is in us but not in her.

NOTHING is secure but life, transition, the energising spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled is there any hope for them.—EMERSON.

THE GLORY OF ACTION.

In view of the present world-wide sanguinary conflict we are forcibly reminded that there is a bright side to this awful catastrophe. In the young lives voluntarily offered on the sacrificial altar of duty the glory of action is as a splendid light shining more and more unto the "perfect day." How fully Jesus realised the blessedness of rest for the "weary and heavy-laden," yet, with unabated zeal He carried on the work which He was sent to do; the glory of action was notable in His earth career. "He went about doing good."

In all righteous attainment there is a governing influence, culminating in the glory not yet revealed. No man can reap unless he sows, and Paul must plant and Apollos water if God is to give the increase. In blowing flower and flowing stream, in laughing light and sobbing wind, in foaming cataract and dreamy ebb-tide, Nature declares the glory of ceaseless activity, registering her fealty to the Great Creator in the magic of the rainbow-light. Think of the opaline and purple tints of placid morn, tender and alluring; the gold and red of passionate fiery sunsets, and realise anew the glory of action. Consider the transcendent glory of the lilies—"they toil not, neither do they spin," springing to life and beauty in the embrace of the All-pervading Spirit that breathes into the universe the secret rapture of an immortal essence, the very soul of Divine activity! Ruskin says most truly that "life is wealth," and it was the mission of Christ to give this abundantly, to dispense the true riches that neither moth nor rust can corrupt.

There is an incomparable glory in pure intellectual endeavour, when the soul goes forth on a Divine quest in search of God. Divine glory is born of the soul in travail striving to cast away its fleshly fetters, hastening God-ward. Nature gives her gracious benediction to toil, and sanctifies all noble efforts. The bee flits from flower to flower in search of nutriment and sweetness for the dark and barren hours, returning to the hive laden with the fruits of industry, and "Man goeth forth to his labour until the evening." The labourer in the vineyard bearing the burden and heat of the sun is worthy of his hire, and in the cool of that day God walks in the garden of the soul, beautifying it with the "lilies of His eternal peace," speaking to it in the "still small voice" of love, folding around it the unsullied, seamless garment of an imperishable glory. The sower goes forth to sow, but only when the garnered sheaves gleam golden in the mellow autumn light rings the triumphant "Harvest Home" across the restful fields of life.

Yonder in joy the sheaves we bring
Whose seed was sown on earth in tears;
There in our Father's house we sing
The song too sweet for mortal ears.

E. P. P.

THE FUTILITY OF FENCES.

There is a parable in the following story. Its application is so obvious that it is unnecessary to point the moral.

A correspondent in Rotterdam sends a writer in a London daily an amusing story of municipal zeal that miscarried. He says that the canals in Holland are for the most part unfenced, but it is not often that accidents happen. But a certain councillor on a local governing body drew attention to a section of canal which he considered dangerous. The particular spot was a favourite playground of children, and although it was true that none of the youngsters had so far been drowned, one never knew—a grave responsibility rested upon the Council, and so on. Swayed by the glowing eloquence of their colleague, the Council decided to fence the canal. The day after the work was completed twenty-five boys were fished out of the water. The fence was the very thing the boys had been waiting for. It was, indeed, kind of their benevolent Council to provide an open-air gymnasium with nice, soft, if withal rather dirty, water into which to fall. Now, in order to make the canal safe, the Council have demolished the fence.

MISTAKES are often made by the effort to correct them. It is not the slip but the effort to save which fractures the bone. How many blunders would escape detection if we were not at pains to draw attention to them. In trying to erase the blot we make a hole in the paper.—A. R.

HALLUCINATION AND DREAMS.

Dr. Hyslop has well said that the conception of evidence depends altogether on the status of present beliefs in regard to any question.

There is a most strange yet common error made in our interpretation of dreams and hallucinations: we err in the standpoint from which we interpret.

Consider any man, John Smith, awake and, again, dreaming. When he wakes up from a dream he resumes his normal waking life, and remembers his dream as a dream. From the standpoint of a man awake, he rightly regards his dream as a dream.

But while he is a dreamer? As a dreamer his dream is part of his normal life. As a dreamer he regards his waking life as a dream! This happens to many of us. The true standpoint for waking life is that of the waking man: the true standpoint for dreaming life is that of the dreamer.

Now I throw out a challenge to all readers.

My *personal* and correct standpoint in order to judge my normal waking life is my standpoint as a man awake. My *personal* and correct standpoint in order to judge my normal dream life is my standpoint as a dreamer. If the waking man can judge his dreaming state correctly, the dreaming man can judge his waking state correctly. In fact, neither can judge correctly.

The challenge is this: Can any reader prove that *as a dreamer* he is not leading a normal life? While he dreams, is not his life as real to him as his waking life is real to him awake?

It is no reply to say that dreams lead to no action in the universe, while waking thoughts do; that is found out only after we wake and judge our dreams from the false standpoint of a waking man. For in dreams we appear to ourselves to act as practically as when awake, and the question of dreams is to be considered from the standpoint of the dreamer. Quite as reasonably might the dreamer argue, "In dreamland I fly, in waking life you cannot fly, therefore *my* life is normal and yours but a dream."

If Joan of Arc's visions and voices were the result of hallucination then a most remarkable conclusion follows. For Joan of Arc's visions and voices led her to action which affected the history of the world.

So those who disbelieve in her spiritual guidance are bound to admit that the history of the world, as an effect, is the result of *hallucination* as a cause.

The truth is that no one can reasonably deny that from Joan of Arc's *personal* standpoint she was under the influence of spiritual guidance. Disbelievers in the spiritual merely affirm that from *their* standpoint she was subject to hallucination.

Now, can "N. G. S." tell us what we mean by hallucination? I want to know what my hallucination is to *me*, not what it is to *him*. For truth is not truth for me unless it is truth to me.

F. C. CONSTABLE.

HYPNOTIC TREATMENT OF THE WOUNDED.

The use of hypnotism as a legitimate branch of practical medicine has been amply justified in the present war. According to a statement in a London daily, almost every hospital

has on its staff one or more physicians capable of administering hypnotic treatment, and many of the results have been little short of extraordinary. The chief use of hypnotism has been in cases of shell-shock, where, in addition to any actual wounding, the patient is suffering from a pronounced disorganisation of the nervous system.

This may take the form of complete or partial blindness, loss of hearing or speech, paralysis, melancholia, or loss of memory. The treatment consists of hypnotising the patient, and while he is in the hypnotic state the operator coaxes him to exercise those senses and functions which previously had been lost or quiescent. Thereafter the lost sight or memory is gradually awakened in the un hypnotised state and cure is merely a question of time.

Don't be misled by appearances. The real world is the eternal spiritual world, the Kingdom of Heaven, man's true home. He that seeketh findeth.

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"THE BOWMEN."

Under the above title the "Evening News" of the 19th inst. printed "an expert's analysis of the famous legend" in the shape of an article by Miss Helen de G. Verrall, the assistant research officer of the Society for Psychical Research.

In the course of her remarks Miss Verrall avers that "by far the greater number of statements which we [the Society] have been able to obtain can be traced directly to an article which appeared last May in the 'All Saints' Clifton Parish Magazine'; and she adds that so far no clue has been discovered which seems likely to yield satisfactory results.

As to Mr. Machen's "purely fictitious tale," Miss Verrall, without accepting it as the complete original of all the rumours, suggests that it may have given considerable impetus to the legend.

Thereafter, as a psychical expert, Miss Verrall proceeds to a consideration of sensory hallucinations the outcome of "suggestion," as in the case of hypnotised subjects, or the result of telepathic influence exerted by one mind upon another as in the many instances of apparitions of persons at the time of their death. These matters, together with collective hallucinations and kindred phenomena, are, of course, old ground to the seasoned student of psychic science, and their discussion does not seem to us measurably to advance the solution of the problem under discussion. Rather it introduces, somewhat prematurely, another problem. For, supposing that we are unexpectedly presented with a large amount of first-hand testimony from soldiers who actually beheld the "angel guard"—or supposed they did—then Psychical Research is ready with its explanation, viz., that they were all the subjects of collective hallucination. After which it will be necessary to discover the nature of collective hallucination and its relation to reality. It is the old question over again. A and B both behold the form of C—a distant friend. Subsequently it is discovered that C actually died at the time he was apparently seen by his friends. Problem to be solved: what was it that A or B actually saw? In the case of the Mons visions, we are told that a large number of officers and men saw a body of angels—beings from another world—protecting them from an onslaught by the enemy. How was the hallucination caused? Miss Verrall cites physical fatigue as a favourable condition for hallucination. But in the case of a large number of exhausted men the illusions caused would presumably take all kinds of shapes. We are treating the question hypo-

thetically. It is a little early to discuss the nature and causes of the visions until the evidence for them is sufficiently complete.

In the meantime the opinions we receive are many and various. Some are content to accept the stories without investigation, on general principles involving the reality of spiritual interposition; others reject them on the broad grounds of the disposition of baseless rumours to spread and gather substance as they grow; but the majority take the judicial attitude of waiting for more cogent proofs than any that have yet been presented. That is of, course, the most reasonable attitude. As Miss Verrall herself remarks:—

It would be rash to assert dogmatically that those who find in these visions evidence of a spiritual presence are mistaken, but it is to be remembered that, as a general scientific principle, we must eliminate all known causes before we assume that which is scientifically unknown.

It may be remarked, however, that there is something very significant in the tremendous public interest which has been aroused by the stories concerning the visions whether they are "veridical" or not. It marks a radical change in the "psychological climate." For it is not the "ignorant and superstitious" who have shown themselves hospitably receptive to the accounts given. (It is doubtful, indeed, whether after so many years of free education and abundant scientific training there are any "ignorant" people left.) In short, the "legend of Mons," whether it is concerned with genuine phenomena or not, is in itself phenomenal. It marks a distinct change in public sentiment towards what is known as the supernatural or, as we prefer to call it, the supernormal. Science has long since discovered the unwisdom of attempting to establish definite limits to reality—the barriers are always being overthrown, and the frontiers extended, and this discovery has modified the attitude of the educated world.

In these considerations of psychical phenomena the pragmatic test is an excellent one. We can never get at the real nature of things—therefore our inquiry may rest mainly on the consideration of their effects. If "hallucinations" cure the sick, revive the courage of the fainting soul, revolutionise the lives of the morally decadent, then, Long Live Hallucinations! And if an hallucination can save an army from destruction—and that is the real question just now—then we may more profitably concentrate our attention on the results than on the exact nature of the cause. There are many nowadays who are beginning to wonder whether this "mad world of everyday" is not the true world of spectres, figments and hallucinations.

'Tis *we* who lost in stormy visions keep
With phantoms an unprofitable strife.

Lowell has told us of the "dim ghosts of men" who, "hugging their bodies round them" gibber at the living:—

We only truly live, but ye are dead.

We may be more deeply deceived by our sense perceptions than by those dim and often distorted forms which mark the interposition of the higher world into this underworld of mortal life.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 1ST, 1885.)

An American newspaper, the Saratoga "Eagle," announces the accession of the Rev. John P. Newman—the former pastor of General Grant, and one of the greatest pulpit orators in the Methodist Church—to the ranks of Spiritualism. The conversion is not a sudden one, however, as Dr. Newman has been for years an intelligent investigator into the phenomena and a student of the philosophy of Modern Spiritualism.

—From Editorial Notes.

CLAIRVOYANCE IN COURT.

A FORTUNE-TELLER ESCAPES BY PROVING HIS GENUINENESS.

When a psychic having degraded his or her gifts to the business of fortune-telling falls into the hands of the police, it is too often found that the "fortunes" told to the witnesses for the prosecution were nonsensically false. It is a pity that it should be so. If it were otherwise the prisoner, although convicted as a law-breaker, would not also appear to have obtained money by the sale of spurious wares.

A remarkable exception to the usual rule is seen in a case recently heard in a New York Court of Justice, when a man named Reese, convicted of fortune-telling, appealed against his sentence. His counsel's plea was that his client was not a fortune-teller but a scientist, and he offered to provide a demonstration in court. The judge agreed and selected two newspaper men to assist in the experiment. We quote from the "Washington Post" of the 2nd inst. :—

The reporters wrote the maiden names of their mothers, which, so far as they knew, were known to no one else in the building. In addition they scribbled two questions each.

As the slips were finally arranged they read as follows :—

"Electa Winans," "Emma Drew." "Where did I do my first newspaper work?" "How old is Henry C. Terry?" "What is the covering on this floor?" And "Is Charlie Becker guilty?"

The slips were brought into the room where Reese was waiting. They had been folded so that no writing was visible. Under his direction they were placed in a hat and mixed up. Reese was five feet away. Then the slips were placed in the reporters' pockets.

Each man then took out a slip, still folded, and pressed it against the exhibitor's bald head. He turned to one man and said, "Your mother's maiden name was Electa Winans." To the other he said, "You want to know if Charlie Becker is guilty. He is not really guilty."

The reporters then took two other slips from their pockets and held them in tightly clenched fists.

"You want to know how old Terry is," promptly said Reese. Then, plainly puzzled, he shook his head and went on to the question about floor covering. He said this was something about a glove. He gave correctly the words on the slip concerning the first newspaper work.

The last slip Reese took in his hand, but did not open it. He then handed it back, and directed the writer to hold it. Then Reese said, "Emma Drew."

The answer to the first five questions had been given in a room immediately adjoining the court, but for the last Reese walked into the courtroom and gave his answer in the presence of the judge and jury. The men selected to make the test then described what had taken place outside.

Assistant District Attorney Flint also had done a little experimenting. When Reese was in Flint's office the latter wrote on a slip of paper, "Am I going to get an increase of salary?" He got the reply, "Yes, but it won't be a very large one." Mr. Bostwick told the court that Reese had detailed to Mr. Flint the particulars of a financial transaction about which no one else knew.

Judge Rosalsky then explained that Reese had given a demonstration in the judge's chamber last week. The judge wrote the questions, "What was the rule in the Shelley case?" "How much money have I in the — Bank?" and "What is the name of my favourite school teacher?" The demonstrator not only told what the questions were, but gave the correct replies.

Reese is seventy-four years old, and has given exhibitions before many prominent persons. Thomas A. Edison has tried vainly to solve the secret of his powers.

"I don't know myself how I do it," he said to a reporter for the "World." "The answers just sort of flash on my brain as a brain picture just as ordinary objects are seen through the eye."

"As for that question about Mr. Terry, who I understand is a deacon, I read it correctly at once, but he looks so young I didn't care to guess his age."

According to the newspaper account the "fortune-teller" won his case.

ARTISAN (Newcastle), who is an old age pensioner, asks if any reader of LIGHT will send his or her copy of the paper to him when done with, he defraying the postage. We will send "Artisan's" name and address to anyone willing to supply his need.

HINTS FROM THE LAWS OF VIBRATION.

By C. E. BENHAM.

The chief object of this short paper is to suggest, and in some measure to illustrate, a more dynamic and less materialistic conception of the problem of disease than that which generally seems to prevail. By such a modification of aspect, the phenomena of the inorganic world have, in the last few generations, been reinterpreted and rendered intelligible to a degree altogether unknown before, and the time appears ripe for some such renaissance in the study of the problems of the organic world, especially with regard to the laws of human consciousness, and of health and disease.

The dynamic tendencies of modern physical science are so well known that they need but few illustrations. In certain senses modern science is undoubtedly the acme of materialism, but in another sense a kind of materialism, that formerly held science back as with an iron chain, has in recent years been gradually broken away and dissolved, and the abandonment of this old materialism has led to almost all the progress which, on its own plane, modern science has made.

The old materialistic heresy which fettered science was the doctrine of the materiality of force.

It will be remembered that Newton, to the end of his days, would not yield the false dogma that light was a series of particles. There is no need to dwell in detail on the long controversy, almost comparable to religious polemics, that took place in the last century over the question. Sir David Brewster spoke of the undulatory theory as a clumsy contrivance, of which he could not think the Creator guilty. Lord Brougham, then Mr. Henry Brougham, poured ridicule on Young, the great pioneer of the new science, and wrote in the "Edinburgh Review" a contribution which, Tyndall says, quenched the genius of Thomas Young for twenty years. But at last the bubble burst; the materialistic conception of light, known as the particle theory, went, and a better era dawned. But this was only the first step. The equally materialistic theories of heat as a fluid, and electricity as a fluid, gave way at last also, and so the great doctrine was unlocked that force is not a thing but a state of things, that all forces are but modes of motion whose pulsations are mutually convertible, bound together in unity by the very bonds of identity. This was the breaking up of that old materialism, and from it followed the opening of a thousand secrets. Without the undulatory theory the correlation of forces could not have been comprehended. The phenomena of refraction, iridescence, polarisation, the spectrum, interference, diffraction, radiation, and so forth, would all have remained insoluble mysteries. Moreover, the new doctrine gave into the hands of students of Nature an important clue, by teaching them that they might reasonably expect to find analogues in the phenomena of diverse forces—analogue, for example, to sound beats, which are the coalescences of sound waves, in the coalescences of vibrations of light; and thus one science was made to act like a mirror, illuminating the mysteries of another science, till problems, hitherto supposed to be forever in the realm of the unknowable, were grasped and handled with the utmost ease, and Nature was made to whisper across space the constituent elements of stars countless millions of miles away.

A KEY TO THE MYSTERIES.

As in the physical sciences one has thus illuminated another with hints and suggestions and clues revealing the possibilities of analogues, often verifiable by actual experiment, may not these discovered laws of the inorganic world suggest possible analogues in the organic? Analogy, though not reliable in itself, often offers us a hint which can be put to the test and investigated; and most discoveries, which are not merely fortuitous, have probably been first suggested by some analogy illuminating the field of imagination.

It is really remarkable that so apparently all-embracing a principle as that of vibration, with its immutable laws of periodicity, which practically sum up almost all we know of force in its various manifestations, has been hitherto so little applied as a key to the mysteries of organic life and conscious

ness, normal and abnormal, in health and disease. The key might, or might not, fit the lock, but, at any rate, it would be worth the effort of trying it, for, if by chance it did, the same advantages which have been reaped by physicists might prove available towards the advance of hygiene.

Let us glance for a moment at those advantages in the domain of physics, and see the revolution that has been brought about by the dematerialisation of our conceptions of force. Language, it is true, is always metaphor. "Language is the flesh garment of thought. Metaphors are her stuff," says Teufelsdröckh. The difference between the particle theory of light and the undulatory theory of light is not that in the latter theory we are able to discard all metaphor and treat of the essence or "Is-ness" itself. A particle was our old emblem, a wave is our present one; but both are metaphors; the difference being that the latter is a more refined one, more perfectly corresponding, more on all fours with known phenomena.

Yet metaphor is still the stuff of our language; more diaphanous, yet none the less half-revealing, half-concealing the real, which is always inaccessible, and is only seen as in a glass darkly.

Our first tendencies in expressing ourselves in language are to draw our metaphors from matter; afterwards we refine our conceptions. A great writer has said that no one ever first had a conception of a line from Euclid's definition of length without breadth. He takes his idea first from the mark which he can draw with his pen or pencil, and afterwards the purer conception becomes possible to him.

So too, has it been with the gradually accepted metaphor of undulation, which slowly but surely has superseded the older idea of particles of light and heat.

And now, the change that it has brought about is one fully to realise which we must pause and think. Nearly the whole of modern physical science is based on it. It has brought about a revolution comparable only to that resulting from the discovery that the sun is the centre of our system and not the earth.

Without, however, pursuing this matter any further, is not the time ripe for a similar refining principle to be adopted in our choice of "stuff" for the language-garment in which we clothe our ideas about organic phenomena, and, in particular, the phenomena of the human mind and body? Can we not endeavour to frame our study of these more on the lines of the undulatory hypothesis?

The advantages bid fair to be as great in the study of organic as in the study of inorganic Nature. In physics the undulatory hypothesis has the advantage of not necessitating a knowledge of the form of the vibrating particles. We know comparatively nothing yet of the ether's molecular constitution, yet the circumstance hampers us but little, if at all, in the investigation of its vibrations. On the other hand, a great deal of the mystery of the molecular plan and construction of matter has actually been discovered through the undulatory hypothesis. This affords a hopeful hint for those whose interest is in the study of phenomena such as those of consciousness and mental and bodily disease, where the molecular organisation under consideration is so inscrutable. Then again, as already pointed out, the laws of wavelike motion enable us to anticipate or infer that such phenomena as interference and coalescence, with the important results they comprise, will be common to all varying systems of force. In many other ways it might be pointed out that the adoption of an undulatory hypothesis, in matters outside what are called physics, would enable us, as in physics, to find the invisible made known by the visible.

THE UNULATORY THEORY.

It will, perhaps, be said that this idea is not altogether new. There is nothing new under the sun. Ideas, before they become definite, glance and glimmer out in all manner of quarters. Gleanings of the undulatory theory of light and heat are to be found in Bacon's "Novum Organon," and other works long before the time of Young, Fresnel, and Huyghens. But they were mere scintillations— indefinite and incomplete.

So, too, has it been with regard to the application of the undulatory theory to the phenomena of life and consciousness. Here, for example, is a good instance. "Papus," in his treatise

on Magic, all but grasps the situation. "We know," he says, "the position which the study of vibrations holds in actual science, but this study of vibrations has been confined almost exclusively to physical facts." Here he all but seizes the inference, and yet, only a few sentences further on, he speaks of two effects of language being the "emission of vital fluid," and "the liberation of a physical entity called the idea." Are we never to break free from these thralling conceptions of force as a fluid and an entity? See how the "stuff of language" is woven in and in with such expressions, all witnessing to the hard death which materialism is dying even in psychics. "Elements of consciousness" are a kind of stock-in-trade with some writers on Psychology. The orthodox notions of thought and ideas, and states of consciousness, are permeated with materialistic metaphor, such as the acquiring, imparting, or assimilating of knowledge, the rooting out of disease, and so forth, while, in the medical world, the modern rage for bacillus hunting seems to come almost as the *reductio ad absurdum* of this materialism. It is akin to the old search for particles of light, which could not possibly result in anything more than the discovery of illuminated particles of matter.

Höffding, one of the most painstaking compilers on the subject of psychology, commits himself to the declaration that in the mental province the application of the correlation of forces is impossible, but his grounds of objection seem singularly inadequate, and almost remind one of Sir Isaac Newton's argument against the undulatory theory of light, when he contended that if light were waves it would pass round a corner. Had Newton arranged his conditions of experiment appropriately he would have found, as others did after him, that light does pass round corners by diffraction, and does so simply because it is waves. Höffding says that we cannot apply the doctrine of the persistence of energy to thought, because we are unable to trace a correlative for every idea that floats through the mind. But here he begs the question, and he raises his own difficulty by considering certain phenomena which are not appropriately selected as a starting-point for investigation. It might as well be urged that because we cannot trace the correlative of every vibration of diffused daylight falling upon the walls of the room around us, the doctrine of the persistence of energy is untenable in regard to light. In experimenting with a view to test a possibility we must, of course, arrange proper conditions for experimentation, and not expect that every phenomenon is exactly accommodated to our particular purpose, without any such arrangement of conditions.

What the conditions of experiment may be with regard to an extension of the undulatory hypothesis to "vital forces," to use a term sufficiently intelligible, though, perhaps, open to criticism, must require the patient study of many investigators; though, surely, if only one half of the attention were given to this suggestion that has been devoted to many elaborate, yet fruitless, researches on the part of students of hygiene, medicine, and metaphysics, the problem might before now have been partly solved.

It must be remembered that the most exact sciences, not excluding the only sure ground of mathematics, all need some kind of working hypothesis. It is in vain that we talk of assuming nothing, for so no problem would be workable; the scientific imagination, which, as Tyndall says, must not be confounded with the popular signification of imaginativeness, must always precede the discovery of the secret laws of Nature. Hypothesis we must have, and in framing it we are safer in choosing our illustrations, which are to frame our imagination's concept, from non-material, rather than material, things. It is for this reason that wave theories, rather than particle theories, have given us truer conceptions of force.

(To be continued.)

We learn that Mrs. Wriedt intends visiting Rothessay towards the end of August. This will be her fourth visit, the preceding series of séances there having been held in 1912-13-14 at the residence of Mr. James Coates, Glenbeg House, Ardbeg. To their high degree of evidential quality the reports in these pages have borne testimony.

THE MATERIAL SIDE: FOOD ECONOMY.

In these times of rising prices and appeals to economise we may, perhaps, be pardoned for calling attention to a useful little work by Dr. M. Hindede entitled "What to Eat, and Why" (Ewart, Seymour & Co. Ltd., 2s. 6d. net). The author is the director of the Laboratory of Nutritive Research established by the Danish Government in Copenhagen, and his investigations into the nutritive value of foods are of great scientific and economic interest. In a former work, "Protein and Nutrition," noticed in these pages, these researches were described in detail. The present volume is concerned with their bearing upon the food problems of to-day. It seems to be conclusively established that the body requires much less protein daily than was formerly considered necessary. But to live well and economically something more than recipes and new cookery are requisite. What is required is a knowledge of the nutritive value of the different food-stuffs and the ability to blend and prepare them in a rational way. The housewife will find plenty of information upon these points together with a variety of easily prepared and tasty dishes. A simple and attractive mode of living, based on scientific data, is indicated which should enable the labourer to do his work and the rich man to keep his health at a cost considerably below that usually expended. Though special stress is laid upon a vegetarian system of diet the author is far from being a fanatical vegetarian; he allows meat in moderation, but he stoutly maintains that its nutritive value can be more cheaply obtained from other sources. An interesting feature of the book is a chapter on diet in uric acid disorders.

THE DANGERS OF ORGANISATION.

Noting that at every stage of human progress some evil, latent in that progress, has taken men by surprise, a thoughtful writer in the "Times" Literary Supplement points out that in this later period of the industrial age men have gained a new power of organisation by which they have hoped to overcome the earlier industrial evils. With it they have made the great war, and in the war the dangers of organisation to our whole society are revealed:—

For the more highly organised nations are for war the more completely is the whole energy of every combatant nation sucked into the war and the greater must be the waste and strain of war for conqueror and conquered alike. Never before has a war between civilised nations seemed to threaten civilisation itself; never before has a nation taken a warlike pride, as Germany does now, not only in the bravery of her soldiers in the field, but in the combined labours of her men of science, her men of business, her elders, her women and even her children. There is something sublime in it all, but also what an infatuate folly! . . . The German obedience and devotion and diligence and foresight are in themselves good things, and it is an accident that they have been all perverted to gratify a primitive instinct. Men, when they fall in love with some new achievement of their own, always need to be taught by a sharp lesson that it does not change the universe and upset all the ancient principles of humanity. But after the lesson the achievement remains and finds its proper place and proportion. The main defect of organisation is that it raises the mere painstaker to a place too high for him. . . . The war will prove that organisation by itself does not give wisdom or virtue to men. It is a means, not an end; but a means of great power which the Germans may learn, through the costly lesson of the war, to use for their own good and the good of the world.

It is a matter of experience that in our moments of deep emotion, transitory though they be, we plunge deeper into the reality of things than we can hope to do in hours of the most brilliant argument.—EVELYN UNDERHILL.

ATTENTION IS DRAWN to the various meetings for clairvoyance, psychometry, &c., to be held at the Rooms of the Alliance during August, as advertised on the front page of cover. These meetings are given by the various mediums mentioned, to provide psychic evidences for those suffering under the affliction of the times. These meetings, although held under the auspices of the Alliance, do not form part of its official programme.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

(Continued from page 357.)

CASE V.—PSYCHO-PHYSICAL (PHENOMENAL) VOICES.—In the first of the nine Wriedt sésances held in Glenbeg House, Rothsay (1912), there occurred the following in the presence of fifteen persons, including the psychic and the writer. The extract is given from Mr. John Y. Stevenson's notes. He says:—

After several of the sitters had messages of comfort given them, again a voice addressed us. It was that of my brother James, who had died a year ago in Rothsay. He addressed my wife by her Christian name, telling her he was happy, and he had met my father, who was making progress. Now, you remember, comes the curious part of his communication. He said, "Your dog is here with me." I asked "What is his name?" The voice said "Jock," which is correct. I was delighted and surprised, and said so. My brother then said, "I have all my pets with me," and immediately we all heard the yelp of my dog. He came and rubbed himself against my legs, and I felt his nose touch my hand in a fondling way. I may say that I loved this dog very much; he was an Irish terrier. The incident caused much comment. Mr. Mackintosh called attention to the fact that it was not a bark. That is so. It was a yelp, such as "Jock" made in life.

Passing strange as the dog's voice and manifestation may be, and whatever ridicule may be thrown on this record—which you know to be true—I cannot withhold it. It is not a bit more strange than the lights, etherisations and the identified voice phenomena characterising this convincing sitting.

In Mrs. Stevenson's testimony she says:—

With regard to Mr. S.'s dog "Jock," which he loved dearly and which was his companion for many years, none were more surprised than we were ourselves, for we thought that his barking days were done.

The account given is correct and to the point. The narrator places the same weight on the manifestations of the dog as he does on that of his departed brother James. He has no doubt in either case. Fifteen intelligent and observant persons heard the conversation which took place between the voice of the departed James Stevenson and Mr. and Mrs. Stevenson. We also heard the joyous barks of a dog. It is as well to note that the evidence for the phenomenal manifestation of the Irish terrier is even greater than that presented for the human departed; that is to say, the latter only manifested by voice phenomenon, but the dog by semi-materialisation and by the production of hallucinations of touch and feeling: "He rubbed himself against my legs and I felt his nose touch my hand in his fondling way."

I addressed a few words to the controlling personality, "Dr. Sharp" (whom one occasionally sees but never fails to hear at these sésances), and asked, "Do animals survive in the other world?"

In reply, he said:—

Yes; there are animals in spirit life. All your pets are there. Your dogs, cats, parrots, and birds are there; all you have loved and are attached to are there. Life never dies. Nothing that has ever lived can die. There is an animal sphere in the spirit world, and they live in that sphere.

This statement may be satisfactory to the sentimental feeling, "It is so nice to think that you have all your pets in the spirit world," but, unfortunately, "Dr. Sharp's" statements confuse rather than explain. If "Life never dies," or "Nothing that has ever lived can die," then what about all the other animals, vipers, snakes, vermin, and the infinitesimal disease germs and insectifera? Are they all to survive? If so, the problem is not easy of solution.

CASE VI.—PSYCHO-PHYSICAL VOICES.—At a sésance held with Mrs. Wriedt in our home, with sixteen persons present (July, 1913), the following—among other things—took place: I quote from Dr. Garscadden's notes:—

At this sésance a London chemist present obtained very definite evidence of spirit return by voice phenomenon during which he had very evidential conversation with his wife. The following

took place: Mrs. Wriedt said, "Oh, dear me, I do believe I see a dog," and then proceeded to describe a dog, which had the appearance of a fox terrier and which she said was running about the room. It was very much alive, as the clairvoyant saw it frisking and jumping about.

Mrs. Wriedt asked a gentleman near me, "Do you know the dog?" He replied that he did not. Mrs. Wriedt thought it must be his as it was jumping about him. Presently we heard a terrier's bark. This occurred several times, as if the dog was glad to be noticed. These joyous yelps were very realistic, although we knew that there was no living dog in the room. The sitter denied all knowledge of the dog. "Dr. Sharp" said, to the astonishment of the sitter, that this was one of the dogs which he had put to death. Mr. Berry, who the sitters now learned was a chemist, said, in the course of his profession he had been called upon, for various reasons, to destroy dogs, and this dog might be one of them. "Dr. Sharp" expressed his indignation not only at the destruction of dogs but the cruelty of it.

The foregoing account is the merest summary and is correct as far as it goes. With regard to "Dr. Sharp's" statements and opinions nothing further need be said, but it would be well to note:—

With the exception of myself, no one in the room knew that Mr. Berry was a chemist, and certainly none knew that he had destroyed dogs by poison, and this dog in particular. The dog was first described by the psychic and afterwards "spoke." The manifestation of the dog—being wholly unexpected—was a convincing sequel to the manifestation of the gentleman's late wife. If we accept the latter, can it be possible to reject the former?

I could give a number of instances in which dogs are said to manifest at these séances, but will close with just another instance.

CASE VII.—PSYCHO-PHYSICAL VOICES.—In a report written by Mr. John Auld (Expert Engineer and Inventor), of séances held in Rothesay (July 22nd, 1913), he says:—

One evening when my daughter was conversing with me through the trumpet I inquired if her mother's pet dog "Gyp" was with her. "Yes," she replied, "Gyp" is here." "Could 'Gyp' not give us a bark?" I asked. "Call on 'Gyp,' papa, and see!" I called, "'Gyp, Gyp,' come along 'Gyp,' can't you give us a bark?" A fairly loud bark, corresponding to that of the little dog, broke the silence of the room several times. We were quite startled, when this was followed by the deep and powerful bark of evidently a large dog—such as a mastiff or St. Bernard—as if barking in sympathy with our pet, just as dogs do in life. I advance no theory on the subject of animal survival in the spirit world, but merely record what took place in this particular séance.

I might add that many years prior to the above, when Mrs. Coates was controlled by an intelligence accepted by Mr. Auld as that of his wife, the medium not only described this dog accurately but gave its name. Reference to the dog and that it was with her, was accepted by Mr. Auld in good faith, as another out of many items of identity furnished to him by the late Mrs. Auld.

It must now be noted that his (spirit) daughter at once responded to the suggestion about "Gyp," and "Gyp" announced his presence by barking. Can we accept the evidence for the return of the daughter and reject that for the dog? As the matter stands I do not think so; for if my recollection rightly serves me, the said young lady, years before Mrs. Wriedt came to Scotland, frequently talked to her father about "Gyp" and her pony, who, it appears, was also on the "other side."

CASE VIII.—SPIRIT PHOTOGRAPHY.—I now propose to give one or two cases in which evidence is presented for the photographing of spectral or spirit dogs.

Mr. J. Wade Cunningham, of 327, South Spring-street, Los Angeles, California, sent the following account to Mr. W. T. Stead (pp. 269-70, "Borderland," Vol. IV., 1897), and as I had the pleasure of experimenting in our home with the late Mr. Edward Wyllie, the medium, I accept the narrative as being correct.

After a careful study of Spiritualism for seven years, there came proof in the form of tests from honest mediums. A member of a good Methodist family of ten spoke about a beautiful lady and a dog that could be seen and heard when its master was present. The animal would bark and jump about at the

sound of its master's voice. He would open the latch-door of a country home, and do many things that were his custom in earth-life, evidently trying to make his presence known to his master.

The lady spirit usually appeared in a white dress trimmed with lace. On one occasion she was requested to appear in a different costume and bring the dog to have their photographs taken. The only reply made to this request was a happy smile. Mr. Wyllie, the photographer, had no knowledge regarding the results desired, and objected to placing a vacant chair beside the subject, saying that it might ridicule his work. The prime object was to get a picture of the dog sitting in the chair beside his master. A face and bust picture of the lady's spirit in her ordinary dress appeared in the place intended for the dog. (Photograph enclosed, No. 1.)

A second trial was made two days later. The subject stood beside a background, with the camera focussed on the same. After exposing the plate, the operator and the subject entered the developing-room and found upon the negative a portrait of the lady in a different dress and the coveted picture of the dog. (Photo enclosed, No. 2).

The sitter declares that the portrait is that of a dog which he owned in New England, and which was killed there eighteen years ago. In the taking of the photograph there could have been no fraud practised.

The foregoing—although somewhat summarised from the original statement—is substantially correct. It will be noted that the young Methodist lady—a clairvoyant—was consistent in her descriptions of the spirit lady and the dog. The dog, as described, was recognised by its master, and exhibited its joy at the recognition. The unseen dog was photographed as well as the unseen lady, similar psychic means producing a like result in either case. Granting the genuineness of the affair—which we have no reason to doubt—the whole must furnish food for thought.

CASE IX.—SPIRIT PHOTOGRAPHY.—(Judge Levi Mock's Testimony.) Leaving out all details as to the Judge's qualifications for weighing evidence, and his position, I may mention that my esteemed correspondent, Dr. Austin, says: "You can thoroughly depend on the accuracy of the statements made. I know the Judge well. You can safely quote him."

In the Judge's account (which I summarise) he says:—

Four years ago (1904) Frank Foster, of Grand Rapids, Mich., was at a Chesterfield camp meeting. . . I first sat for my picture. Within a few days he gave me the developed pictures. I recognised none of them. None of the persons were related to me.

Subsequently the Judge had a sitting with a Mrs. Herbine, a slate-writer, in whose sittings independent voices converse with the sitters. He had talks with his father—who had been dead several years—who advised the Judge to go back and have another sitting with Foster. Believing his father, he did so, and had another photograph, in which he at once recognised three spirit pictures, one of which was that of a dog of his. Judge Mock went back to Mrs. Herbine (with the photograph in his pocket) "and asked the name of the dog." The answer of "Dr. Coulter" (the medium's control) was, "Blood." I now give the Judge's closing statement in his own words:—

I recognised the picture of "Blood" as my favourite fox-hound (who is in heaven or some other place), and called him "Blood" because he would never cease running till he caught the fox.

I took out the questions one by one, and the pictures, as I knew, were named. The picture first above the dog is my aunt, Polly Reinour; just over my head is my sister Rachael; the one above to the left, Luther Colby (our famous lecturer); and that to the left is named Williams—Dr. Coulter said that he was not related to me, and I do not recognise him. When I came home many of my neighbours recognised "Blood" and my sister.

What I have stated is literally true. I have no reason to state an untruth.

Duffton, Indiana.

LEVI MOCK.

Full details of the above account will be found in "Photographing the Invisible" (pp. 162-4). Before touching on the points of psychic interest in the way of evidence, it is just possible that had not Judge Mock returned and had another sitting with Mr. Frank Foster, and received a print with four (or no) "extras" on it, he might, like the bulk of uninformed persons frequenting camps and séance-rooms, conclude that Foster was a fake photographer, charging two dollars a sitting.

Happily the Judge—acting on the advice of an Intelligence manifesting in the presence of a trusted and tested medium—returned and had the second sitting, with the results recorded.

Judge Mock did not know where his dog was, but there was no mistaking his portrait, which was as evidential to the recipient as those of his aunt, sister and Luther Colby.

Although the medium, Mrs. Herbine, was a *bona fide* psychic, the Judge took precautions. Before he went to the medium he wrote out his questions on slips of paper, folded them and placed them in his pocket. In the medium's tent he took a double slate, which he cleaned, and closing it put it under his feet. The answers given to his questions were written in the enclosed slates. Here we have mediumistic direction, voice, slate-writing and spirit-photographic phenomena, through two distinct mediums, on matters outside their normal knowledge, guided by some Intelligence in the invisible—Judge Mock's father—producing information—by divers modes—which was as equally relevant to a dog as to departed human beings. Can anything be more conclusive?

Spirit photography is one mode—and a very rare one—by which, it is said, the spirit people manifest their presence to those whom they have left and loved on earth. I have given two instances wherein dogs have been photographed. Their owners' testimony is that these dogs were devoted to them in earth-life. What is the deduction? If spirit photography is evidence, then these dogs have also manifested their attachment to those whom they have left and loved on earth.

(To be continued.)

SIDELIGHTS.

Successful clairvoyant descriptions were given in the rooms of the Alliance on June 29th and July 13th and 16th by Mrs. Cannock; on July 2nd and 20th by Mr. A. Vout Peters; and on July 6th and 9th by Mrs. M. E. Orłowski (psychometry).

Mr. Hugh Robinson, of Yokohama, kindly forwards a translation of the Japanese message received through Mr. David Wilson's New Wave Detector and published in *LIGHT* of May 15th (p. 232). It agrees very well with the translation given by Mr. Tashaio Yoneda (p. 266), but, as Mr. Robinson points out, on the authority of his Japanese translator, some of the Japanese words are mis-spelled, which is only to be expected in dealing with unknown languages. This is what the translator makes of the message: "Cannot avoid: I shall be able to render service to another by and by." Mr. Yoneda's translation was rather freer, but very much to the same effect. We thank Mr. Robinson, and are glad to observe that news of Mr. Wilson's invention has travelled so far afield as the land of the Mikado.

Some months ago we had occasion to notice a small volume of simple but thoughtful verse by a soldier poet, Quartermaster-Sergeant Gurnett. In the "Millgate Magazine" for July appears an interview with Mr. Gurnett, in which he owns to having had psychic experiences and being clairvoyant. Regarding the war he expresses a rather original view. Dissenting from the idea that it is linked with a struggle on the spiritual plane between the powers of light and darkness, he inclines to the belief that the powers of light have let loose the forces of this war in order to destroy the present sham civilisation, so that a better may be built on its ruins. He is psychically impressed that after the war, "like a flash will come the realisation that our civilisation, its organisation, its institutions, its politics and its creeds are all artificial and must give place to a new framework of society in which there will be no room for that inter-racial ignorance and hatred that breeds war."

In a pamphlet of a dozen pages reprinted from "Vanity Fair" ("When we Speak with the Dead"), Miss Estelle Stead recounts some experiences of her own in receiving messages from the other world, and there are also extracts from unpublished letters from "Julia," describing the different sensations of those who have newly passed over. Many refuse to believe that anything has happened; and the importance of funeral

ceremonies is, among other things, to "advertise to the dead the change that has taken place"! Some spirits find themselves in darkness and desolation. This is the Hell that "awaits those who have built it for themselves." If this side of the spirit world is not recognised, we have but a one-sided picture. The pamphlet, which is published at 3d. by Stead's Publishing House, Kingsway, London, W.C., cannot fail to interest anyone, whether a Spiritualist or an intelligent inquirer.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Ethics of War.

SIR,—I should like to be allowed to express my hearty appreciation of Mr. E. Wake Cook's admirable letter on page 347 of *LIGHT*, not only because it is always a satisfaction to find views one strongly holds forcibly and clearly set forth, but also because it contains some very helpful suggestions, which I am glad to ponder and remember.

The sentence, "Isolated advance to the higher civilisation is impossible," affords a clue to many difficult problems; and the last paragraph, pointing out that followers of Christ must seek to realise what would be His attitude and action under present conditions rather than risk by obedience to the letter of His teaching two thousand years ago missing insight into "the mind of Christ" as expressed by His whole life and His influence on the generations that have followed.

It is inconceivable to some of us that the Christ revealed in the Gospels would have sanctioned our nation standing by and allowing Germany to overrun Belgium and trample upon France and thus establish the doctrine that might is right, or that He does not bless with His encouragement the men who pour out their lives unto death to protect their countries, their women and their children from horrors far worse than death by the sword.—Yours, &c.,

H. A. DALLAS.

July 22nd, 1915.

Travels in Sleep.

SIR,—Apropos your interesting article "Travels in Sleep," in this week's issue of *LIGHT*, for some months now I have made a practice of projecting my spirit at such times as my body has been resting, and I have spiritually visited China, Japan, India, and other countries.

On March 30th, about 7 a.m., I mentally expressed a desire to discover any hostile craft near our coast. Almost immediately I seemed to be plunged into the sea, and eventually off Eastbourne I viewed a hostile submarine. A little further off in deeper waters, I saw a larger vessel lying at the bottom. It seemed to be in twain, and I made out a name, apparently "Aguila," but in the next morning's paper the name "Aguida" appeared.

There was in the North Sea another vessel having the appearance of a Dutch ship. She was apparently feeding hostile submarines, and I was strongly impressed that she was a German vessel, being used as a floating depot. The word "Rotterdam" was clearly visible on her, though I am not satisfied that this was her name. On Good Friday morning, between 5 and 6 o'clock, my spirit seemed to hover about Skye, and adjacent parts of the west coast of Scotland, when I beheld more ships. I was afterwards wafted to the Isle of Thanet, but was unable to locate anything of a hostile nature, or otherwise.

On May 3rd I found myself in the Dardanelles, and was able to discern some forts, but have been unable to verify any particulars. On Easter Monday, about 8 a.m., I seemed to float through space to Heligoland, and then on to Kiel. Suddenly I found myself submerged in the waters of Kiel Harbour. On the way I viewed what appeared to be sluice gates. Prior to these, I was given a depth of twenty-six feet. I observed stationary

floating mines at various altitudes, and at reasonably equal spaces apart.

I also saw a large mine at the bottom of the water. This had two cables attached, and these I traced to a place somewhat elevated above the sea level, and which seemed to be well supplied with switches. From thence I reached another place, also elevated above the water. This contained guns of different calibre and type, some of which were not unlike mortars. I also detected plans, indicating the positions of mines and forts, secreted in a cylindrical tube. During this experience I obtained a name which sounded like "Stockhausen." This name was entirely foreign to my knowledge, but I have since been informed by one who has travelled to some large extent that this is actually the name of the place where German torpedoes are manufactured.

This is only the briefest account of my spirit travels. Were I to recount the full episodes I am afraid you would not find space to reproduce them. If any of your numerous readers who are scientifically disposed can unravel the true cause of this phenomenal experience, I shall be most interested to hear their explanations. For my part I have investigated spiritual phenomena for some time, and have always found that "Truth is stranger than fiction," but not being an authority in this particular branch of science, I am open and willing to accept others' views on so far-reaching a problem.—Yours, &c.,

W. RUNDLE.

July 10th, 1915.

The Miracles of Prayer.

SIR,—Referring to F. Heslop's valuable letter (p. 346), I should like to venture the suggestion that our victory, whether soon or late, will be largely achieved by "the dynamic force called prayer"—a nation at prayer, who can measure the stupendous force of the ether waves it can set in motion? If I may mention my own small self, I would say that when I wake from sleep at almost any hour in the night I find myself with words of prayer on my lips.

Prayer goeth on in sleep
As true, and pauseless as the pulses do,

wrote Elizabeth Barrett Browning, in depicting the sustained prayer of a mother for her child. Prayer, indeed, is so much a part of the inner or spiritual being that the outer physical consciousness is not essential to it.

Cannot we school ourselves into this attitude for the sake of our Mother England? I think we can, and I may also mention that constant practice stands for much in any spiritual gift.

I would like, in conclusion, to add that the Rev. G. Vale Owen's information about the places of rest and care for those who come over into the unhappy state of life exactly coincides with what I have myself been taught, only the name given was "Houses of Refuge."—Yours, &c.,

DORIS SEVERN.

Boscombe, Bournemouth.

July 20th, 1915.

ANSWERS TO CORRESPONDENTS.

Mrs. L. T. STORR.—Thanks for your letter and suggestions, which may bear fruit in due time.

B. H. J. (Carmarthen).—We will give the matter attention as soon as possible, but just now we are greatly pressed for space.

K. BROWN (Baron's Court).—Your symbolical visions seem to have been of a very practical kind. Your remarks as to spiritual gifts are appreciated, as being useful and timely.

ALICE LANE (Cambridge, Mass., U.S.A.).—While thanking you for your letter we regret we are unable to entertain your kind offer.

WM. LEE (Barged).—Your letter, especially as coming from one who has read *LIGHT* for thirty years, is highly appreciated. We can see your standpoint clearly; it is one that will be more widely adopted as time goes on.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—BURKE.

SOCIETY WORK ON SUNDAY, JULY 25th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—On Sunday last the inspirers of Mrs. M. H. Wallis answered a number of written questions in a most interesting manner. Mr. W. T. Cooper presided.—77, *New Oxford Street, W.C.*—On Monday, the 19th inst., Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and messages to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Mary Gordon; evening, Mrs. Mary Davies: addresses and clairvoyance at each service. For next week's services see front page.—B.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Miss Powell gave an address. Sunday next, at 7, Mr. H. Ernest Hunt. Subject, "Work out your own Salvation."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President gave addresses both morning and evening, also clairvoyance. Sunday next, 11 and 7, the President again takes both services. Thursday next, 8 p.m., address and clairvoyance.—J. E. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, public circle; evening, Mr. R. Boddington gave an address and answered questions. Sunday next, 11.30, Mr. G. T. Wooderson; 7, Mrs. M. E. Orłowski. August 5th, 8.15, Mrs. Smallwood. August 8th, 7 p.m., Mr. H. J. Stockwell.—T. G. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Neville gave an address on "Death the Gateway to Life," and good clairvoyant descriptions; solo by Miss Dimmick. Sunday next, 11.15, "Questions"; 7 p.m., Mr. Sarfas, address and clairvoyance. 6th, 8 p.m., public meeting.—F. K.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Boddington, address, "Nature's Plan," and clairvoyance. 21st, inspiring address by Mrs. Peeling on "The Power of Prayer," followed by clairvoyance. Sunday next, Mrs. Jamrach, at 7 p.m. 4th, Mr. Hayward.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Interesting address by Mrs. E. Bryceson on "Mediumship," followed by clairvoyant descriptions by Mrs. Longman, which were greatly appreciated. Mr. G. Tayler Gwinn presided. Sunday next, address by Mr. A. Trinder.—W. H. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. G. Prior gave an address on "Disintegration and Reconstruction" to a good audience. Sunday next, 3, Lyceum; 7, Mr. and Mrs. Connor, address and clairvoyance. 8th, Miss Violet Burton. Circles: Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave a much-appreciated address on "The Ethics of Spiritualism," followed by clairvoyant descriptions. Sunday next, 7 p.m., Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45, members.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Jamrach gave excellent addresses and clairvoyance. Sunday next, at 11.15 and 7 p.m., Mr. H. Boddington, addresses. Tuesday, 3 p.m., interviews; 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King gave excellent addresses. Sunday next, at 11.15 and 7, Mrs. Neville. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. and Mrs. Howarth gave a record of personal experiences, which was greatly appreciated; evening, excellent address by Mr. G. T. Brown on "Dreams and Visions." Clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Orłowski, address and clairvoyance; 6.30 p.m., Miss Siegenthaler, address. Soloist, Mrs. Parr.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Helpful addresses by Mr. Alfred Vout Peters on "God's in His Heaven: All's Right with the World," and "Spiritual Service," followed by remarkable tests of spirit return. 21st, Mrs. M. Maunder gave an address and descriptions. Sunday next, 11.15, usual circle; 3, Lyceum; 7, Mr. and Mrs. E. Lund. Wednesday, Mrs. E. Hill. 8th, Mr. A. H. Sarfas.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—On Sunday last the morning circle was well attended. In the afternoon Mr. Goodwin and friends conducted the Lyceum session, and in the evening our Leader spoke and Mrs. Beatrice Moore gave an address on "Sink Self" to a large audience; clairvoyant descriptions followed and were well recognised. Sunday next, 11.30, circle; 7, Mrs. Brownjohn, address and clairvoyance. Saturday, 31st, 8.30, Literary Society; Mr. Goodwin on "The Will"; discussion. Thursday, August 5th, 8.30, Mrs. Webster.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum open session, conducted by Mr. Tase; evening, Mrs. Orłowski gave well-recognised descriptions and messages to a good audience. 22nd, address on "Spirit Photography," by Mr. John Dewar. Sunday next, at 7 p.m., Miss E. Ashley. 4th, at 3 p.m., ladies' meeting. 5th, at 8 p.m., Mr. Dewar, "Various Experiences." 8th, Mr. A. Vout Peters; silver collection.—A. T. C.

TORQUAY.—An address was given by Professor Albert Card on "Spiritualism: Is it True?"—R. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Maunders gave an address. Afternoon, service for clairvoyance.—J. W. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Trance address by Mr. Watkins, followed by clairvoyance and advice. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Hartley, of Bournemouth. 22nd, Mr. Mundy, of Bournemouth, occupied the platform.

TOTTENHAM.—684, HIGH ROAD.—Mr. Lund spoke on "The Truth that Maketh Free," and Mrs. Lund gave clairvoyant descriptions.—N. D.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Blamey, clairvoyance by Mrs. Summers; meeting conducted by Mrs. Farley.—S. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mr. Horace Leaf. 22nd, address and descriptions by Mr. F. T. Blake.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyance by Mrs. Letheren.—E. F.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mr. Thomson Niven spoke on "The Angel Hosts and the Cause of their Appearance at Mons," and gave clairvoyant descriptions.—P.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address by Mr. H. Fielder, entitled "Land o' Dreams." Mr. Fielder's violin solo and a song by Miss Emess were much appreciated.—M. W.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Afternoon, Miss Ashley addressed the Liberty Group; evening, Mrs. Kent delivered an address on "Mortal and Immortal" and afterwards gave psychic delineations. 23rd, Mrs. Cannock held special circle.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. and Mrs. Eastwood gave addresses and psychic readings. The President spoke on a recent article in the Press which dealt with the questions of War and the Churches, the Death of Dogma and a Broader Faith.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Bridgeman. Clairvoyance by Mrs. Short. Soloist, Mrs. Bateman. The meeting was conducted by Mr. Arnold.—E. E.

SOUTHEND.—SEANCE HALL, BROADWAY.—In the morning Mr. Rundle gave a trance address on "Spirit Memory of Mundane Matters," and in the evening spoke normally on "Inspiration." He gave clairvoyance at both services.—C. A. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Butcher, of Kettering, took both services, also conducting after-circle. 26th, Mrs. Butcher conducted two meetings; good audiences.—T. A.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, floral Lyceum session; evening, address by Mr. James Macbeth Bain on the value of human life; an excellent musical service by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Alderman D. J. Davis, J.P., gave two helpful addresses on "Spiritual Culture" and "Revelation." Mrs. Podmore followed each address with clairvoyant descriptions and messages. 20th, Mrs. Podmore conducted a service for phenomena. 21st, Mrs. Podmore gave an address, followed by good psychic readings.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, inspiring address by Mr. Smith, and descriptions and messages by Mrs. Smith. 19th, ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 21st, address and clairvoyance by Mr. H. Wright.—E. M.

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